

First published in 1978, *Reading Greek* has become a best-selling one-year introductory course in ancient Greek for students and adults. It combines the best of modern and traditional language-learning techniques and is used widely in schools, summer schools and universities across the world. It has also been translated into several foreign languages. This volume contains a narrative adapted entirely from ancient authors, including Herodotus, Euripides, Aristophanes and Demosthenes, in order to encourage students rapidly to develop their reading skills. Generous support is provided with vocabulary. At the same time, through the texts and numerous illustrations, students will receive a good introduction to Greek culture, and especially that of Classical Athens. The accompanying *Grammar and Exercises* volume provides full grammatical support together with numerous exercises at different levels, Greek–English and English–Greek vocabularies, a substantial reference grammar and language surveys.

Designed by Phil Treble

Cover illustration: an owl between olive sprays.
The J. Paul Getty Museum, Villa Collection, Malibu,
California. Group of the Floral Nolans (Painter),
Attic red-figure kalpis (detail), c. 480–470 BC, terracotta.

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JACT

Reading Greek Text and Vocabulary
SECOND EDITION

CAMBRIDGE

JOINT ASSOCIATION OF CLASSICAL TEACHERS' GREEK COURSE

Reading Greek

Text and Vocabulary

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THE JOINT ASSOCIATION OF CLASSICAL TEACHERS' GREEK COURSE

Reading Greek

TEXT AND VOCABULARY

SECOND EDITION

 CAMBRIDGE

Contents

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Foreword

There is one criterion, and one only, by which a course for the learners of a language no longer spoken should be judged: the efficiency and speed with which it brings them to the stage of reading texts in the original language with precision, understanding and enjoyment. The setting-up of the Greek Project by the Joint Association of Classical Teachers was the product of a conviction that it was possible to compose an Ancient Greek course which would satisfy that criterion substantially better than any course already existing.

There would have been little point in such a project if the current decline of Greek in schools had clearly reflected a general, growing and irreversible failure on the part of modern society to respond aesthetically and intellectually to Greek culture; but there has been no such failure of response, for the popularity of Greek literature in translation and of courses in Greek art and history has continued to increase. It seemed to the Joint Association that there was a gap waiting for a bridge. Bridges cost money, and when an appeal for £40,000 was launched at the beginning of 1974 by Dr Michael Ramsey and others it was legitimate to wonder how the cause of Greek would fare in competition with louder claims. But the optimists were justified: by November £63,000 had been contributed, a sum which more than compensated for the effect of inflation after the original costing of the project, and in 1976 an appeal for the money required for a fourth and final year of work brought in more than £15,000. Gratitude is due to hundreds of individuals, to many schools, colleges, institutions and trusts, and in particular to the Leverhulme Trust Fund, the Ernest Cook Trust and the Cambridge University Faculty of Classics.

It would not have been difficult to compile yet another systematic descriptive grammar of Greek and interleave it with exercises which would test the learner's progress through grammar stage by stage. Nor would it have been difficult to confront the learner with an anthology of Greek literature, translate most of it for him, offer from time to time some grammatical rules-of-thumb and inspire him with the hope that he would get the hang of the language and eventually pick up the 'gist' or the 'essentials' of any Greek text.

Anyone who learns Greek by the first of those two ways will take a very long time to reach the point of reading a genuine Greek text; on the way he will have acquired much more grammatical knowledge than he needs and much less knowledge than he needs of Greek thought and feeling. The technique of compiling a descriptive grammar for reference purposes and the technique of

introducing a learner to a language are utterly different, as teachers of modern languages know.

The notion that one can get the gist of alien texts simply by reading a lot of them with the help of translations but without careful linguistic guidance is equally illusory. We can indeed hope to understand much of what is said to us in a modern language if we are put into an environment in which we hear it all day; but our progress depends on our being an ingredient of the situation in which the words are uttered and on the readiness of the native speaker to repeat, simplify, slow down and supplement language by signs and gestures. Our relationship to Greek authors is different; if we tackle Platonic argument or tragic dialogue with only a hazy idea of grammar the chances of misunderstanding – not marginal, but total misunderstanding – are very high.

The Project course has been composed and scrutinised by people who care most about what works best and do not use 'traditional' or 'modern' as complimentary or derogatory terms. In the earlier sections the commonest words and constructions preponderate, and the sentences are short; but the sentence-structure has not been anglicised, and the test of frequency has not been so rigorously applied to the admission of vocabulary and idiom as to bleach all colour out of the language. At the start the Greek text is modern composition, though its subject-matter is derived from Greek sources, but the voices of Plato and Aristophanes soon begin to be heard, and thereafter modern composers are edged out as the ancient authors, progressively less rewritten to suit the beginner's limitations, take over. The content of the text is determined as seldom as possible by linguistic tidiness and as often as possible by the need to acquaint the adult and near-adult learner directly with the characteristic features of Greek culture.

Not everyone thinks that it is right to make up Greek or to adapt original texts. There is nothing, in any language course, that everyone thinks is right. The Project Team, the Steering Committee and the Advisory Panel have been compelled repeatedly to take decisions – sometimes against the judgment of a minority, but never without patient and friendly discussion – which will incur criticism. Critics are asked to reflect that the combined class-room, lecture-room and tutorial experience of Team, Committee and Panel is not only considerable but also very varied; that successive drafts, having been tested in the JACT Summer School and elsewhere, in this country and in the United States, have been constantly revised in the light of what emerged from the testing; and that in language-learning occasions may arise on which one man's succulent meat is another man's cold cabbage. The Team has been from first to last imaginative and resourceful, prompt and cheerful in response to criticism and unfailingly resilient in the face of technical difficulties. They have produced a course which they have many good reasons to believe will prove, for the majority of learners, a straighter and shorter path than any other into Greek literature as the Greeks themselves knew it.

K.J. Dover

Preface to the second edition

The Joint Association of Classical Teachers' Greek Course *Reading Greek* has been written for beginners in the upper school, at university and in adult education. Its aim is to enable students to read fifth- and fourth-century Attic Greek, Homer and Herodotus, with some fluency and intelligence in one to two years. It consists of a continuous, graded Greek text, adapted from original sources (contained in *Reading Greek [Text, with vocabularies]*), coupled with a grammar book (*Reading Greek [Grammar and Exercises]*) which runs in phase with the text.

Method

The two books are to be used in conjunction.

Stage One (using the *Text* and running vocabularies) With the help of the teacher and accompanying vocabularies, read and translate the Greek in the *Text* up to the point in the *Grammar* book where grammatical explanations for those sections begin. The text has been written to encourage beginners to read with increasing fluency and confidence. The running vocabularies are so written as to enable students to read ahead out of class once the main grammatical principles have been established. It is vital to encourage students to do this.

Stage Two Ensure that the learning vocabularies have been mastered.

Stage Three Turn to the running Grammar, which lays out and explains clearly and practically the relevant grammar which should now be learnt.

Stage Four Do as many of the Exercises as the teacher considers necessary to clarify and reinforce the grammar. When all this has been done, the student should be able to tackle successfully the Test Exercise as an unseen.

Then return to the *Text* and repeat the process. As the student progresses, adaptation of the *Text* lessens until wholly unadapted Greek is being read.

At the back of the *Grammar* is a Reference Grammar which summarises the material in the running Grammar, Language Surveys which review and expand upon the features met in the running Grammar, Vocabularies and various indices.

The use of the Course

It is essential that students should be encouraged to read the *Text* with as much speed – consonant with accurate understanding – as possible. The amount of

reading given, its controlled gradient and the very full vocabulary help should all further this end. The Grammar and Exercises contain the detailed linguistic work needed to clinch the grammatical lessons of the *Text*.

The design of the Course makes it ideal for students who can spend only a short time with their teachers each week. Because there is a great deal of carefully graded reading, supported by full vocabulary help, such students will find plenty of reading which they can do on their own.

Independent learners

Students working on their own will be helped through the course by *An Independent Study Guide to Reading Greek* (second edition, 2008).

Further help

Peter Jones, *Learn Ancient Greek* (Duckworth/Barnes and Noble, 1998) is a very simple self-teach introduction to the basics of ancient Greek which has proved a useful 'starter' course for *Reading Greek*.

The following two inexpensive Oxford paperbacks are highly recommended.

James Morwood and John Taylor (eds.), *Pocket Oxford Classical Greek Dictionary* (Oxford 2002).

James Morwood, *Oxford Grammar of Classical Greek* (Oxford 2001).

After Reading Greek

Reading Greek prepares students to read mainstream fifth- and fourth-century Attic, Homer and Herodotus.

The second part of the Course consists of three volumes - two texts (fully illustrated) and a vocabulary - again published by Cambridge University Press under the general rubric of 'The Joint Association of Classical Teachers' Greek Course' series. Each text consists of 600-900 line selections from major classical authors, with facing-page vocabulary and notes:

A World of Heroes (1979): Homer, Herodotus, and Sophocles.

The Intellectual Revolution (1980): Euripides, Thucydides and Plato.

Greek Vocabulary (1980): this slim volume contains all the vocabulary not glossed on the facing pages of the above texts.

The success of *Reading Greek* has generated demand for further texts in the series, all with notes and facing-page vocabularies, and fully illustrated. These too are designed to follow on immediately after *Reading Greek*:

The Triumph of Odysseus (1996): Homer's *Odyssey* 21-22 (complete).

New Testament Greek: A Reader (2001).

A Greek Anthology (2002): extracts from over a thousand years of Greek literature.

The World of Athens (second edition, 2008)

Published in 1984 and now completely revised in the light of recent scholarship by Professor Robin Osborne (King's College Cambridge), *The World of Athens*

provides an up-to-date, fully illustrated and clearly-written introduction to the history, culture and society of classical Athens. It deals with all the issues raised in the *Text* of *Reading Greek*. Cross-references to *The World of Athens* (second edition) will be found throughout the *Text*. From time to time we also quote extracts from *WoA*ⁱⁱ, adjusted to fit the context or with additional relevant material. *WoA*'s conventions of spelling have been brought into line with *RG*'s in these casts.

Acknowledgements to the original edition of *Reading Greek* (1978)

Reading Greek was developed by a Project Team (Dr P.V. Jones, Dr K.C. Sidwell and Miss F.E. Corrie) under the guidance of a Steering Committee and Advisory Panel made up as follows:

Steering Committee: Professor J.P.A. Gould (Bristol University) (Chairman); M.G. Balme (Harrow School); R.M. Griffin (Manchester Grammar School); Dr J.T. Killen (Joint Treasurer, Jesus College, Cambridge); Sir Desmond Lee (Joint Treasurer, President, Hughes Hall, Cambridge); A.C.F. Verity (Headmaster, Leeds Grammar School); Miss E.P. Story (Hughes Hall, Cambridge).

Advisory Panel: G.L. Cawkwell (University College, Oxford); Dr J. Chadwick (Downing College, Cambridge); Professor A. Morpurgo Davies (Somerville College, Oxford); Sir Kenneth Dover (President, Corpus Christi College, Oxford); Professor E.W. Handley (University College, London); B.W. Kay (HMI); Dr A.H. Sommerstein (Nottingham University); Dr B. Sparkes (Southampton University); G. Suggitt (Headmaster, Stratton School); A.F. Turberfield (HMI). The Committee and Panel met in full session three times a year during the period 1974-8 while the Course was being developed, but also divided up into sub-committees to give specific help to the Project Team on certain aspects of the Course, as follows:

Text: K.J.D.; E.W.H.

Grammar: J.C.; A.M.D.; A.H.S. (who, with K.J.D., have kindly made individual contributions to the Reference Grammar and Language Surveys).

Exercises: M.G.B.; R.M.G.; A.C.F.V.

Background: G.L.C.; J.P.A.G.; B.S.

Dissemination: B.W.K.; H.D.P.L.; E.P.S.; G.S.; A.F.T.

We have also been guided by a number of overseas scholars who have used, or given advice on, the Course, as follows:

J.A. Barsby (Dunedin, New Zealand); S. Ebbesen (Copenhagen, Denmark); B. Gollan (Queensland, Australia); Professor A.S. Henry (Monash, Australia); Drs D. Sieswerda (Holland); Professor H.A. Thompson (Princeton, U.S.A.).

We would like to stress the immense debt of gratitude which we all owe to the Steering Committee, Advisory Panel and our overseas advisers. But we would also like to make it clear that the final decisions about every aspect of the Course and any errors of omission and commission are the sole responsibility of the Team.

We gratefully acknowledge the help and advice of Professor D. W. Packard (Chapel Hill, N. Carolina, U.S.A.) on the use of the computer in analysing and

printing Greek; and of Dr John Dawson of the Cambridge University Literary and Linguistic Computing Laboratory, who made available to us the resources of the Computer Centre for printing and analysing draft material in the early stages of the Project.

We have learnt a great deal from members of the Team who produced the Cambridge Latin Course, and are extremely grateful to them for help, especially in the early stages of the Project. If we have produced a Course which takes a more traditional view of language-learning, our debt to many of the principles and much of the practice which the C.L.C. first advocated is still very great.

Finally, our best thanks go to all the teachers in schools, universities and adult education centres both in the U.K. and overseas who used and criticised draft materials. We owe an especial debt of thanks to the organisers of the J.A.C.T. Greek Summer School in Cheltenham, who allowed us to use our material at the School for the three years while the Course was being developed.

Peter V. Jones (Director)

Keith C. Sidwell (Second Writer)

Frances E. Corrie (Research Assistant)

The second edition of *Reading Greek* (2007)

The main features of the revised course

Reading Greek was originally written on the assumption that its users would know Latin. *Tempora mutantur* – it has now been revised on the assumption that they do not, and in the light of the experiences of those using the course over nearly thirty years. While the overall structure of the course and its reading matter remain the same, the most important changes are:

Text

1. The running and learning vocabularies are now in the *Text*, on the same pages as the Greek to which they refer. The *Text* also has the total Greek-English Learning Vocabulary at the back, as does the *Grammar*.
2. There are indications throughout the *Text* of what grammatical material is being introduced and at what point; and there are cross-references to the sections of *The World of Athens* (second edition) relevant to the story-line and issues under discussion.

As a result of these changes, the Text can now act as a stand-alone 'revision' reader for anyone who has a basic grasp of ancient Greek, whatever beginners' course they have used. The second half of the Text in particular, starting with its carefully adapted extracts from the extremely important legal speech

against the woman Neaira and leading on to Plato and an introduction to the dialects of Herodotus and Homer, makes an ideal introduction to some superb literature and central social, cultural, historical and philosophical issues relating to the ancient Greek world.

3. Various aspects of the cultural and historical background of the *Text* are discussed from time to time *in situ*.
4. The original Section Five has been split into two sections, Five and Six. As a result, there are now twenty sections to the course.

Grammar

The *Grammar* has been completely re-written and re-designed. The aim has been to make its lay-out and content more user-friendly:

1. There is an introduction to some basics of English grammar and its terminology, and its relation to ancient Greek.
2. Explanations are clearer and fuller, composed for those who have never learnt an inflected language, and the lay-out more generous on the eye.
3. Brief, usually one-word, *Exercises* accompany the explanations of each new item of grammar. *If the teacher so chooses*, these can be used to provide instant feed-back on the student's grasp of the new material.
4. Declensions go down, not across, the page and the 'shading' of cases has been abandoned.

Acknowledgements

The revision was conducted under the aegis of a sub-committee of the Joint Association of Classical Teachers' Greek Committee, the body that invented the idea of the Project and oversaw it from its inception in 1974. The sub-committee consisted of Professor David Langslow (University of Manchester, chairman), Dr Peter Jones (Course Director), Dr Andrew Morrison (University of Manchester), James Morwood (Wadham College, Oxford), Dr James Robson (Open University), Dr John Taylor (Tonbridge School), Dr Naoko Yamagata (Open University), Dr James Clackson (Jesus College, Cambridge) and Adrian Spooner (Management Consultant).

The sub-committee met roughly once a term for two years and took decisions that affected every aspect of the second edition. It concentrated particularly on the *Grammar*. Sections 1–2 were revised in the first instance by Dr Andrew Morrison, Sections 3–9 by Dr James Robson and Sections 10–20 by Dr Peter Jones, while the Language Surveys were revised by Professor David Langslow. Members of the sub-committee read and commented on virtually everything. Professor Brian Sparkes (University of Southampton) again advised on the illustrations. We are grateful to the students and tutors at the 2006 JACT Greek Summer School in Bryanston for giving a thorough testing to the first half of the revised course in draft form, especially to Anthony Bowen (Jesus College, Cambridge); and to Dr Janet Watson for work on the proofs.

Cambridge University Press has given its full backing to the revision. Dr Michael Sharp patiently discussed and met with most of our requests, Peter

Ducker solved the complicated design problems with elegance and ingenuity and Dr Caroline Murray expertly oversaw the computerisation of the text.

Dr Peter Jones as Director carries final responsibility for this second edition.

Peter Jones
Newcastle on Tyne
September 2006

Notes on illustrations

- p. 3 top Map showing the route from Byzantium to Athens.
- p. 3 bottom View of the Acropolis of Athens from the south-west. On the left are the Propylaia and small Nike temple; over the brow in the centre is the Erekhtheion with the Parthenon standing out at the southern edge. Photo: Alison Frantz (AT 71). Courtesy of the American School of Classical Studies at Athens.
- p. 5 Detail of a merchant vessel taken from the same cup depicted on p. 7.
- p. 7 Attic black-figure cup depicting a merchant vessel on the left and a two-level warship on the right. The merchant vessel is round and capacious and powered by sails; the warship is sleek and low and propelled by oars or sail. Late sixth century BC. London, British Museum (B 436). © The Trustees of the British Museum.
- p. 11 left Detail of an Attic red-figure Nolan amphora, attributed to the Oionokles Painter, showing Herakles destroying the house of Syleus; he puts his axe to a fallen capital. Syleus of Lydia usually forced passing strangers to dig his vineyard; Herakles uprooted his vines and/or tore down his house. Second quarter of the fifth century BC. Paris, Louvre (G 210). Photo: RMN – Hervé Lewandowski.
- p. 11 right Detail of an Attic black-figure oinokhoe, attributed to the Keyside Class, showing a ship with one man standing on the prow and others in the forepart of the ship – the subject is uncertain. That the ship is not coming to land is shown by the raised mast and sail and by the fact that ships were beached stern first. Late sixth century BC. London, British Museum (B 508). © The Trustees of the British Museum.
- p. 16 Attic red-figure amphora of Panathenaic shape, attributed to the Kleophrades Painter, depicting Poseidon with some of the attributes of his realm: a trident and a fish. Poseidon is depicted as a mature man with beard and long hair. Early fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (F 2164)/Jutta Tietz-Glagow.
- p. 19 Attic red-figure neck-amphora, attributed to the Kleophrades Painter, depicting an rhapsode on a platform. He stands with

his staff held prominently in front of him, and the painter has added words in front of his mouth – ‘Once upon a time in Tyrins [*sic*] ...’ – most likely the beginning of an epic in hexameters. Early fifth century BC. London, British Museum (E 270). © The Trustees of the British Museum.

- p. 22 left Attic red-figure skyphos, attributed to a follower of Douris, depicting a Persian seated on a rock, his right hand stretched out to his large wicker shield. He wears an outfit that is furnished with trousers and long sleeves, and has a soft hat (*tiara*) on his head. This is one of a number of representations of Persians that seem to have been influenced by the contacts of the early fifth century. Mid-fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (VI 3156).
- p. 22 right Interior design of an Attic red-figure cup, attributed to the Triptolemos Painter, depicting a fight between a Greek and a Persian. A contrast is made between the outfit of the Greek warrior (bronze helmet, greaves and breast-plate) and the Persian trouser-suit. Both warriors wield curved swords, but the Greek has a shield and the Persian a bow and quiver. First quarter of the fifth century BC. Edinburgh, National Museums of Scotland (1887.213). © The Trustees of the National Museums of Scotland.
- p. 24 Carved frieze from the ‘Treasury’ of the Palace at Persepolis. On a platform in the centre sits Dareios enthroned with Xerxes behind him. He is giving an audience to a Median official who is making a gesture of respect; in front of him are two incense burners. The poles of the now missing baldacchino separate the armed guards from the central characters. Behind Xerxes stand two high court officials. Much of the architecture and sculpture of the palace at Persepolis betrays the influence and the hand of Greek craftsmen. Early fifth century BC. Teheran, Archaeological Museum. Photo copyright The Oriental Institute Museum, Chicago, all rights reserved.
- p. 26 Design on an Attic black-figure plate, attributed to Psiax, depicting a trumpeter, hand on hip, trumpet held high, blowing a summons. The trumpeter is dressed in armour. Last quarter of the sixth century BC. London, British Museum (B 590). © The Trustees of the British Museum.
- p. 28 Map of Athens and Salamis.
- p. 32 Interior design of an Attic red-figure cup depicting a warrior wearing a loin-cloth and greaves and carrying a shield, helmet and spear. The warrior runs to the right but looks left; is he fleeing from the fight? The painter, Skythes (‘Skythian’), tends to have a humorous view on life. Last quarter of the sixth century BC. Paris, Louvre (CA 1527). Photo: RMN.

- p. 38 *left* Map of Athens and the harbours at Periaieus
- p. 38 *right* Detail of an Attic red-figure oinochoe depicting a young man in front of an altar pouring a libation from a shallow bowl. First quarter of the fifth century BC. Antikenmuseum Basel und Sammlung Ludwig, Inv. Kä 423. Photo: Andreas F. Vögelin and Claire Niggli.
- p. 40 Bronze figurine of Zeus making ready to hurl his thunderbolt. The workmanship is most likely Corinthian. Second quarter of the fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (10561)/Christa Begall.
- p. 42 Detail of Attic black-figure one-handled kantharos showing a man lying on his bier. The woman (painted white) had the duty of preparing the body for burial, and the men now come to pay their respects and to join in the lamentation. London, British Museum (1899.7-21.1). © The Trustees of the British Museum.
- p. 46 Drawing of the sanctuary of the Twelve Gods in the centre of Athens. Situated near the northern edge of the Agora, this sanctuary, consisting of an altar within a fenced area, was a place of refuge and the point from which distances to other parts of Greece were measured. The sanctuary was founded by the younger Peisistratos in the year of his archonship, 522/1 BC.
- p. 52 *left* Attic red-figure skyphos, attributed to the Euaion Painter, depicting Theseus in a cloak and traveling hat. He carries two spears. Sinis, the pine-bender, is shown on the other side of the skyphos, seated under a tree and holding a club. This is one of Theseus' adventures on his way from Troizen to Athens. Mid-fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (F 2580)/Jutta Tietz-Glagow.
- p. 52 *right* Detail of an Attic red-figure pelike, attributed to a painter who is a bad imitation of the Chicago Painter, showing Telephos, king of the Mysians, who has seized the infant Orestes as hostage and has taken refuge on an altar as a suppliant. His bandaged left thigh indicates the place of the wound inflicted by Achilles' spear. Agamemnon (not shown) faces him on the left. Second quarter of the fifth century BC. London, British Museum (E 382). © The Trustees of the British Museum.
- p. 53 *left* Bronze figurine of a horse, part of a chariot team of four. The harness is particularly clear, showing the bit with curved cheek-piece and the collar to which the traces were fastened. Second quarter of the fifth century BC. Olympia, Museum. Photo: DAI Athen (Olympia 1808).
- p. 53 *right* A selection of Athenian silver coins of various denominations. Cambridge, Fitzwilliam Museum. Reproduced by permission of the Syndics of the Fitzwilliam Museum.

- p. 57 A clay lamp with lighted wick. This small container for oil could supply light for 2-3 hours and burn brighter than a candle. Athens, Agora Museum (L 4137). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 61 These two oven-bells were pre-heated and placed over already prepared dough; they were also used as fire extinguishers. C. 500 BC (left) and c. 400 BC (right). Athens, Agora Museum (P 8862 and P 10133). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 64 *left* A pair of model clay travelling boots found in an Early Geometric cremation grave of a woman. Athens, Agora Museum (P 19429). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 64 *right* Detail of an Attic red-figure amphora, attributed to the Painter of the Munich Amphora, depicting a pair of boots on a small footstool under a table; above the table a man reclines on a couch. Early fifth century BC. Munich, Antikensammlung (2303). Photo: Hirmer Fotoarchiv.
- p. 72 View of Delphi facing south-east. The fourth-century version of Apollo's temple lies beyond the theatre in the foreground. Photo: Alison Frantz (ST 1b). Courtesy of the American School of Classical Studies at Athens.
- p. 73 Detail of an Attic red-figure volute-krater, attributed to the Kleophon Painter and found at Spina in Italy, depicting a procession to Apollo at Delphi. Apollo is seated at the right on a throne raised on a platform. The setting is a temple represented by four columns of the Doric order. Apollo's attributes consist of a laurel branch and crown, and a quiver and bow on the wall; the Delphic location is given by the naval stone and tripod in front of the columns. An official waits for the procession to arrive; it is headed by a young girl in festal robe carrying a sacrificial basket (*kanoun*) on her head. Third quarter of the fifth century BC. Museo Archeologico Nazionale di Ferrara (T 57C VP).
- p. 76 *left* The pedestal of an Attic marble votive relief showing a cobbler's shop with men and a child at work. The inscription which starts below this scene indicates that the dedication is by a cobbler Dionysios and his children to the hero Kallistephanos. The main relief above the pedestal is not preserved. Mid-fourth century BC. Athens, Agora Museum (I 7396). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 76 *right* East Greek (Samian?) rock crystal with an intaglio design of a helmet-maker seated on a stool tapping the crown of the helmet

- p. 81 with a small hammer. It is a popular motif in gem carving. Late sixth century BC. Munich, Staatliche Münzsammlung (36246). Interior design on an Attic red-figure cup depicting a seated man with tablets and stylus, no doubt correcting the exercise of the boy who stands in front of him. A flute case hangs on the wall. Early fifth century BC. Antikenmuseum Basel und Sammlung Ludwig, Inv. BS 465. Photo: Andreas F. Vögelin and Claire Niggli.
- p. 83 The decorated head of a gold comb from the Solokha barrow near the Lower Dnieper. Above a row of recumbent lions is a scene of combat between two soldiers on foot and one on horseback. The arms and armour are a mixture of Greek and Scythian equipment, and like many objects from Scythian tombs, the comb was likely made by a Greek craftsman living in Panticapaeum. Late fifth to early fourth century BC. The State Hermitage Museum, St Petersburg (Dn. 1913.1/1).
- p. 84 Detail of a red-figure pelike depicting an Amazon on horseback; she is in combat most likely with Theseus. She wears trousers, a top with long sleeves, and a soft hat. Her weapon is a spear; other depictions also include a lunate shield and a bow and quiver. Amazons were a popular subject in Greek art and are usually dressed in a vaguely Eastern costume. Syracuse, Museo Archeologico Regionale "Paolo Orsi" (inv. 9317). C. 440 BC. Photo: Hirmer Fotoarchiv.
- p. 88 A terracotta group of two actors taking part in an Athenian comedy of the mid-fourth century BC. They wear short tunics and the stylised masks of a slave and young (but bearded) man; they are out on a spree. Second quarter of the fourth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (8405)/Johannes Laurentius.
- p. 90 Detail of an Attic red-figure khous depicting a bearded man in festal robe pointing to a sacrificial basket (*kanoun*) held by a second figure. The setting is a smithy, with the furnace at the right and an anvil between the two figures. There is more than a touch of caricature about the scene. C. 400 BC. Athens, Agora Museum (P 15210). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 92 Sketch-plan of Athens about 425 BC.
- p. 102 Detail of an Attic red-figure pelike, attributed to the Kleophon Painter, depicting a maenad beating a tambourine as she leads the return of Hephaistos. Third quarter of the fifth century BC. Munich, Antikensammlung (2361). Photo: Hirmer Fotoarchiv.
- p. 103 Detail of the interior of an Attic red-figure cup, attributed to the Penthesilea Painter, showing a youth standing before another

- who is seated with a lyre. Above their heads is the inscription 'The boy is handsome' (*kalos*), a popular comment whether in this general form or with a particular name substituted. Second quarter of the fifth century BC. Hamburg, Museum für Kunst und Gewerbe (1900.164).
- p. 105 left Interior design of an Attic red-figure cup, attributed to the Antiphon Painter, depicting a she-ass with a wooden-framed pack saddle. The ass, which was the usual pack animal, has no bit or mouthpiece. C. 480 BC. Boston, Museum of Fine Arts (10.199). James Fund and Museum purchase with funds donated by contributors. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 105 right Attic red-figure pelike, attributed to a painter near the Göttingen Painter, depicting Odysseus escaping under a ram. He is in armour and wields a sword; he clings on but the lines across the animal make allusion to the tying of his comrades. No Cyclops is shown; the story was so well known and distinctive that it could be presented in extract. C. 490-480 BC. Boston, Museum of Fine Arts (61.384). Anonymous gift in memory of Lacey D. Caskey. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 110 left Modern replicas of an Athenian water-clock (*klepsydra*) used for timing speeches in the lawcourts. A plug in the bronze tube at the base of the bowl was released at the start of a speech. The two *khis* indicate that the bowl held two *khoes* (6.4 litres), and the bowl was emptied in six minutes. The name *Antiokhidos*, meaning 'belonging to the Antiokhis tribe', may indicate that this bowl was used when the tribe was presiding in the Council chamber (*Bouleuterion*). Athens, Agora Museum (P 2084). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 110 right Interior design of an Attic red-figure cup, attributed to the Foundry Painter, depicting a reveller, with a scarf around his head, a cloak over his shoulders and a stick under his armpit, relieving himself into a jug. First quarter of the fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (VI 3198).
- p. 111 left Interior design of an Attic red-figure cup, attributed to Onesimos, depicting a balding man picking his way along with a basket and stick in his left hand and a bucket (*kados*), most likely of bronze, in his right. The garland round his temples proclaims him as a reveller. First quarter of the fifth century BC. Boston, Museum of Fine Arts (95.29). Catharine Page Perkins Fund. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 111 right A clay bucket (*kados*) used for drawing water from the well, as opposed to the water-jar (*hydria*) which was used at the fountain. On the shoulder of this bucket the words 'I am a kados' have

- been scratched; it is usual for objects to be given the power of speech in such inscriptions. The word *kalos* has also been scratched, as though the bucket were calling itself 'handsome'. Late sixth century BC. Photo: DAI Athen (Kerameikos 7357).
- p. 112 The trial of Labes from a modern Greek production of Aristophanes' *Wasps*. Courtesy of D. H. Harrisiades and the National Tourism Organisation of Greece.
- p. 114 A selection of ordinary Athenian kitchen equipment: a casseroles on a deep firebox, a barrel cooker and a brazier. Fifth and fourth centuries BC. Athens, Agora Museum (P 2306 on 16521, P 16512 on 16520, P 2362). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 117 Boiotian terracotta figurine of a woman grating stuff into a mixing bowl. Early fifth century BC. Boston, Museum of Fine Arts (01.7783). Museum purchase with funds donated by contributors. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 126 Detail of an Attic red-figure skyphos, attributed to the Brygos Painter, depicting a reveler and a courtesan (*hetaira*). Early fifth century BC. Paris, Louvre (G 156). Photo: RMN – Chuzeville.
- p. 128 left Interior of an Attic red-figure cup, attributed to Onesimos, depicting a balding man at a party inviting a courtesan (*hetaira*) to disrobe. The man wears shoes and holds his walking stick; a basket and a lyre are in the background. First quarter of the fifth century BC. London, British Museum (E 44). © The Trustees of the British Museum.
- p. 128 right Detail of an Attic red-figure cup, attributed to Makron, with a reveler and a courtesan (*hetaira*) together on a couch. First quarter of the fifth century BC. New York, The Metropolitan Museum of Art, Rogers Fund, 1920 (20.246). Image © The Metropolitan Museum of Art.
- p. 130 Drawing of the Athenian Agora from the north-west.
- p. 133 Attic red-figure plate, attributed to Epiktetos, depicting an archer drawing a bow from his quiver as he turns his head to the right to face his unseen pursuer. He wears an 'Oriental' suit with long sleeves and trousers and a high-crowned Scythian cap. Last quarter of the sixth century BC. London, British Museum (E 135). © The Trustees of the British Museum.
- p. 136 Interior of an Attic red-figure cup, in the manner of the Antiphon Painter, depicting a youth holding a cup in his left hand and a ladle in his right. Behind him stands a mixing-bowl with a wine-cooler set inside. The garland in his hair is a further indication that this is an extract from a party. First quarter of the fifth century BC. Compiègne, Musée Vivenel (inv. 1102).

- p. 138 Attic red-figure cup, attributed to the Amphitrite Painter, depicting a bridegroom leading his bride towards their home. The bride, who is as usual veiled, is followed by a woman with a torch, whilst on the left the house is represented by a door and a column within which stands the groom's mother also holding torches. A young man serenades the couple on the lyre. This may be a version of the wedding of Peleus and Thetis. Second quarter of the fifth century BC. © bpk, Berlin, 2006/ Antikensammlung, SMB (F 2530)/Jutta Tietz-Glagow.
- p. 144 The agora area of Athens, with the 'Hephaisteion' on the far left and the Acropolis on the far right. The long building in the centre is the recently rebuilt Stoa of Attalos, originally erected in the middle of the second century BC; it then formed the east side of the agora. The west side was below the hill on which the 'Hephaisteion' stood. The lawcourts lay in and around this area. In the middle distance rises the peak of Lykabettos and on the right the range of Hymettos. Photo: DAI Athen.
- p. 148 Reconstructed drawing of the monument of the Eponymous Heroes. This consisted of a row of statues of the 'patrons' of the ten tribes into which Athens and Attica were divided by Kleisthenes at the close of the sixth century BC. The base of the monument was used for the display of drafts of proposed new laws, notices of lawsuits and lists for military service. Courtesy of the American School of Classical Studies at Athens.
- p. 152 Detail of an Attic red-figure plaque, found at Eleusis, showing extracts from the Eleusinian cult. Precise interpretation of the scenes is not sure, but Demeter may be represented twice at the right side with Persephone by her side in the upper level and Iakkhos facing her with torches on the lower level. The figures on the left may be initiates approaching. An inscription on the plaque says that it was dedicated to the goddesses by Niinnion, perhaps the courtesan Nannion of that period. Mid-fourth century BC. Athens, National Archaeological Museum (inv. 11036).
- p. 155 Official voting discs found in the Athenian Agora. Each juror was given two discs, one with solid hub (for acquittal), one with hollow hub (for condemnation); by placing thumb and forefinger over the hubs the juror could make his vote without revealing his preference. Some discs carry the inscription 'Official ballot', some a letter in relief, perhaps to indicate the jury-section. A less sophisticated system of pebbles (*psephoi*) was in operation before the fourth century BC. Athens, Agora Museum (B 1056, 146, 728, 1058, 1055). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.

- p. 156 Attic red-figure cup, attributed to the Brygos Painter, depicting a symposium in progress. The men recline on couches; one girl plays the pipes while another prepares to give a cup of wine to one of the men. A youth holds a lyre by a column, an indication of an indoor scene. Baskets hang on the wall. First quarter of the fifth century BC. London, British Museum (E 68). © The Trustees of the British Museum.
- p. 162 Detail of rolled-out drawing of Attic black-figure lekythos, attributed to the Amasis Painter, depicting women at work spinning, preparing wool and weaving. The lekythos may have been a wedding present to a bride. Mid-sixth century BC. New York, The Metropolitan Museum of Art, Fletcher Fund, 1931 (31.11.10). Image © The Metropolitan Museum of Art.
- p. 174 The side-reliefs of a marble altar frame (?), the so-called Ludovisi Throne. A contrast is made between the veiled woman at the incense-burner and the naked flute-girl. The purpose, meaning and place of manufacture are all in doubt. Second quarter of the fifth century BC. Rome, Museo Nazionale Romano (inv. 8670). Photo: Alinari Archives, Florence.
- p. 183 Detail of an Attic red-figure onos (used in wool-working), attributed to the Eretria Painter, depicting preparations for the wedding of Alkestis (on the right). She is pictured at the entrance to her bridal chamber, and her friends fill a loutrophoros with myrtle (centre) and lebetes gamikoi with sprigs (left), both types of vase connected with the wedding ceremony. Two other friends play with a pet bird. The object may have been a wedding present to a bride. Third quarter of the fifth century BC. Athens, National Archaeological Museum (inv. 1629).
- p. 187 Detail of an Apulian red-figure loutrophoros depicting Alkestis surrounded by her children and with her husband Admetos on the left. The white-haired woman on the right may be Admetos' mother or nurse; the old man is the children's tutor (*paidagogos*). This is one of the finest of the South Italian treatments of tragic themes. Mid-fourth century BC. Antikenmuseum Basel und Sammlung Ludwig, Inv. S 21. Photo: Andreas F. Vögelin and Claire Niggli.
- p. 189 Attic red-figure cup, attributed to the Panaitios Painter, depicting a brawl between revellers. C. 480 BC. The State Hermitage Museum, St Petersburg (B-2100).
- p. 204 Drawn reconstruction of a country house near Vari in Attica. From *Annual of the British School at Athens* 68 (1973), 355-452.
- p. 205 A bronze hydria. Third quarter of the fifth century BC. Cambridge, Mass., Fogg Museum (1949.89). Reproduced courtesy of the Trustees of the Harvard University Art Museums.

- p. 207 Detail of an Attic red-figure pelike depicting a young man carrying a couch and a small table in preparation for a party. Oxford, Ashmolean Museum (AN 1890.29 (V 282)).
- p. 209 Attic red-figure skyphos showing a rare 'still-life' scene of household equipment: lampstand and buckets, casserole and grill, and chest, basket, wine jar and jug. The J. Paul Getty Museum, Villa Collection, Malibu, California (86.AE.265).
- p. 214 Detail of an Attic red-figure calyx-krater, attributed to the Dinos Painter, depicting Prometheus and satyrs. He is giving them the gift of fire which they take with their torches from Prometheus' fennel stalk (*narthex*). Prometheus' name is written by him, and the satyrs are named Komos, Sikinnis and Simos. The inspiration for the scene (and others like it) may have come from Aeschylus' satyr-play *Prometheus Pyrkaïos*. Last quarter of the fifth century BC. Oxford, Ashmolean Museum (1937.983)
- p. 222 Attic black-figure ovoid neck-amphora, attributed to the Affecter, depicting Zeus enthroned on the left sending Hermes on a mission. Hermes is dressed in his winged boots and his traveling hat and holds his caduceus. Third quarter of the sixth century BC. Oxford, Ashmolean Museum (G 268/V 509).
- p. 224 Attic red-figure amphora, attributed to Myson, depicting Croesus seated on his funeral pyre. His royal status is shown by his throne and scepter. He pours a libation from a dish (*phiale*) whilst Euthymos (his name is written by him) sets fire to the timber. C. 500 BC. Paris, Louvre (G 197). Photo: RMN – Hervé Lewandowski.
- p. 227 Map of Greece and Asia Minor showing Mysian Olympus, the site of the boar hunt in which Croesus' son is killed.
- p. 238 Attic red-figure dinos, attributed to the Agrigento Painter, depicting a boar hunt. This may be a version of the Calydonian boar hunt, for although Atalante is not present and none of the participants is named, one hunter wields a battle-axe which comes to be associated with Ankaïos. Second quarter of the fifth century BC. Athens, National Archaeological Museum (inv. 1489).
- p. 242 Attic red-figure neck-amphora, attributed to the Nausikaa Painter, depicting Odysseus appearing from behind a tree on which Nausikaa and her companions have spread the washing. He holds a branch in each hand and looks suitably disheveled. Athene stands between him and Nausikaa who looks back as she runs away with her companions. Third quarter of the fifth century BC. Munich, Antikensammlung (2322).
- p. 245 Attic red-figure stamnos, attributed to the Siren Painter, depicting Odysseus and the sirens. Odysseus is tied to the mast, and

- his companions' ears are presumably stopped with wax, as the singing sirens are having no effect. In mortification one of the sirens is falling to her death from her perching place on the rocks. First quarter of the fifth century BC. London, British Museum (E 440). © The Trustees of the British Museum.
- p. 247 Detail of an Attic black-figure oinokhoë, attributed to the Burgon Group, depicting two youths and a man in a cart drawn by mules. Second quarter of the sixth century BC. London, British Museum (B 485). © The Trustees of the British Museum.
- p. 255 Lid of an Attic red-figure pyxis, attributed to Aison, depicting Odysseus appearing before Nausikaa and her companions with Athene to assist, c. 420 BC. Boston, Museum of Fine Arts (04.18a-b). Henry Lillie Pierce Fund. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 257 left Attic red-figure lekythos attributed to Oreithia Painter depicting Artemis with bow and libation dish (*phiale*): a fawn makes allusion to her domain. C. 470 BC. Chazen Museum of Art, University of Wisconsin-Madison, Gift of Mr. and Mrs. Arthur J. Frank (1985.93).
- p. 257 right Attic red-figure lekythos depicting Apollo dressed in a concert performer's robes and holding a kithara in his left hand and a plectrum in his right. The palm tree makes allusion to Delos, his birthplace. New York, The Metropolitan Museum of Art, Gift of Mr and Mrs Leon Pomerance, 1953 (53.224). Image © The Metropolitan Museum of Art.

Notes to the second edition

- Running and learning vocabularies accompany the *Text*. Grammar and exercises, written to run in step with the *Text*, are to be found in the companion volume *Reading Greek (Grammar and Exercises)*.
- A linking-device (⌈) is used in places in the *Text*. Its purpose is to show words or groups of words which should be taken together either because they agree or because they make a phrase. When the words to be linked are separated by intervening words, the linking device takes the shape ⌈ ⌋. They are phased out as the grammar that underpins them is learnt. Look up such linked phrases in the vocabulary *under the first word*.
- The sources quoted on the title-page of each Part are the major (though by no means exclusive) sources for the whole Part.
- The title-page of each Part carries time recommendations for that Part. They are based on a three to four-session week, and assume preparation by students (particularly by reading ahead on their own, with the help of the vocabularies). If the recommendations are followed, *Reading Greek* will be completed in 37 weeks.
There are 118 sub-sections (i.e. sections marked A, B, C, etc.)
- Transcriptions of proper names into English:
 - Generally, proper names are transcribed from Greek into English in accordance with the transcriptions given in the *Grammar and Exercises*, 342. Note that the transcription will not distinguish between ε and η, o and ω, or other long and short vowels.
 - There are, however, some 'privileged' names, so common in their received form that to alter them by the principles of transcription that we generally adopt would be off-putting. You will find, for example, 'Athens', not 'Athenai' (Ἀθῆναι), 'Homer', not 'Homeros' (Ὅμηρος), and 'Plato', not 'Platon' (Πλάτων).
 - All proper names met in the *Text* are transcribed either in the running vocabulary or in the List of Proper Names in the *Grammar and Exercises* book. (Most Greek words have, traditionally, been transcribed according to Latin principles, and the most important of these are given in *Grammar and Exercises*, 454).
- All dates are B.C., except where otherwise stated.

Part One Athens at sea

Introduction

Dikaiopolis sails towards the harbour of Athens, Peiraieus. On board ship a criminal plot is foiled, and then the story of the naval battle of Salamis is recalled while the ship passes the island. As the ship comes into port, the Spartans launch a surprise attack.

The scene is set during the early part of the Peloponnesian War, which began in 431.

Sources

Demosthenes, <i>Orations</i> 32	Aeschylus, <i>Persians</i> 353ff.
Plato, <i>Ion</i> 540eff.	Thucydides, <i>Histories</i> 2.93–4, 1.142, 6.32
A comic fragment, <i>Com. Adespot.</i> 340 (Edmonds)	Xenophon, <i>Hellenika</i> 5.i. 19–23
Lysias, <i>Funeral Speech</i> 27ff.	Aristophanes, <i>Akharnians</i> 393ff.
Herodotus, <i>Histories</i> 8.83ff.	Euripides, <i>Helen</i> 1577ff.
Homer, <i>Iliad</i> (<i>passim</i>)	

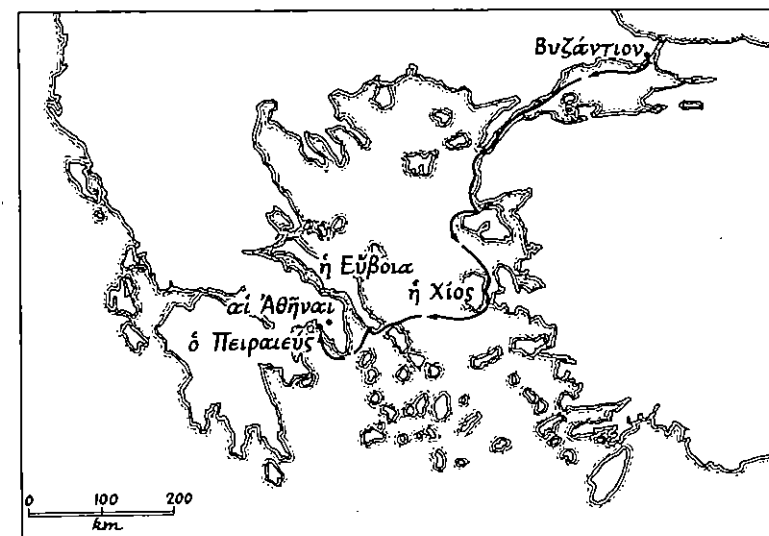
Time to be taken

Five weeks (= twenty sessions at four sessions a week)

Important note on the accompanying vocabulary-lists

1. Each vocabulary-list appears in *alphabetical order*.
2. Many phrases in the text are joined by the linking devices $\kappa\alpha\iota$ and $\eta\kappa\alpha\iota$, e.g. the first sentence $\tau\omicron\pi\lambda\omicron\iota\omicron\upsilon\sigma\iota\varsigma\ \epsilon\sigma\tau\iota\nu\ \epsilon\upsilon\kappa\lambda\omicron\upsilon\sigma\iota\varsigma\ \epsilon\upsilon\kappa\lambda\omicron\upsilon\sigma\iota\varsigma\ \delta\epsilon\ \epsilon\upsilon\kappa\lambda\omicron\upsilon\sigma\iota\varsigma\ \dots$. Such phrases will be listed in the running vocabularies *under the first word of the phrase*. Thus $\tau\omicron\pi\lambda\omicron\iota\omicron\upsilon\sigma\iota\varsigma$ will appear under $\tau\omicron$; $\epsilon\upsilon\kappa\lambda\omicron\upsilon\sigma\iota\varsigma$ will appear under $\epsilon\upsilon$; and so on. Links are phased out as noun-types and cases are learnt.

3. At the end of each running vocabulary-list, and elsewhere in the accompanying *Grammar* explanations, you will find lists of *words to be learnt*. These words will not be repeated in the running vocabulary lists but are grouped together in the *Grammar* from time to time (e.g. p. 23). All such vocabulary will be found in the *Total Greek-English Learning Vocabulary* at the back of both the *Text* volume and the *Grammar* volume.
4. Accents in the running vocabularies are printed as they appear in the text.
5. Macra – indicating a vowel pronounced long – are marked *only* in *Learning Vocabularies* and the *Total Vocabulary* at the back.



The route from Byzantium to Athens



ὁ Ζηνόθεμις ὁρᾷ τὴν τε ἀκρόπολιν καὶ τὸν Παρθενῶνα

Section One A–J: The insurance scam

A

Hegestratos and Sdenothemis are partners in the corn-shipping business. They have insured the load of grain on board their ship for far more than it is worth and plan to 'lose' it in an 'accident', thus making a healthy profit. They embark in Byzantium, with grain, captain and crew. The ship sails to Khios (where a rhapsode boards) and Euboia (where Dikaiopolis gets on), and eventually comes into sight of Athens and its harbour, Peiraieus (modern Piraeus). While Sdenothemis engages the passengers' attention with an appreciation of the sights, a strange noise is heard below ...

In *World of Athens*: ships and sailing 2.4, 19; rhapsodes 3.44; grain trade 6.65–9; loans on ships 5.59; Peiraieus 1.32, 2.23–5, 32, 5.58; the Parthenon 1.51, 2.34, 8.92–9.

τὸ πλοῖόν ἐστιν ἐν Βυζαντίῳ. ἐν δὲ Βυζαντίῳ, ὁ Ἡγέστρατος βαίνει εἰς τὸ πλοῖον, ἔπειτα ὁ Ζηνόθεμις βαίνει εἰς τὸ πλοῖον, τέλος δὲ ὁ κυβερνήτης καὶ οἱ ναῦται εἰσβαίνουν εἰς τὸ πλοῖον. τὸ δὲ πλοῖον πλεῖ εἰς Χίον. ἐν δὲ Χίῳ, ὁ ῥαψῳδὸς εἰσβαίνει. ἔπειτα δὲ πλεῖ τὸ πλοῖον εἰς Εὐβοίαν. ἐν δὲ Εὐβοίᾳ, εἰσβαίνει ὁ Δικαιοπόλις. τέλος δὲ πρὸς τὰς Ἀθήνας πλεῖ τὸ πλοῖον καὶ πρὸς τὸν Πειραιᾶ.

τὸ μὲν οὖν πλοῖον πλεῖ, ὁ δὲ Ζηνόθεμις πρὸς τὴν γῆν βλέπει. τί ὁρᾷ ὁ Ζηνόθεμις; ὁ Ζηνόθεμις ὁρᾷ τὴν τε ἁκρόπολιν καὶ τὸν Παρθενῶνα. ἔπειτα δὲ ὁ Δικαιοπόλις καὶ ὁ κυβερνήτης πρὸς τὴν γῆν βλέπουσιν. τί ὁρῶσιν ὁ Δικαιοπόλις καὶ ὁ κυβερνήτης; καὶ ὁ Δικαιοπόλις καὶ ὁ κυβερνήτης τὴν τε ἁκρόπολιν ὁρῶσι καὶ τὸν Παρθενῶνα. ἐξαίφνης ὁ Δικαιοπόλις καὶ ὁ κυβερνήτης ψόφον ἀκούουσιν.

Vocabulary for Section One A

Grammar for 1A–B

- The definite article 'the', ὁ ἢ τό
- The principle of 'agreement'
- Adjectives like καλός καλή καλόν
- The vocative case

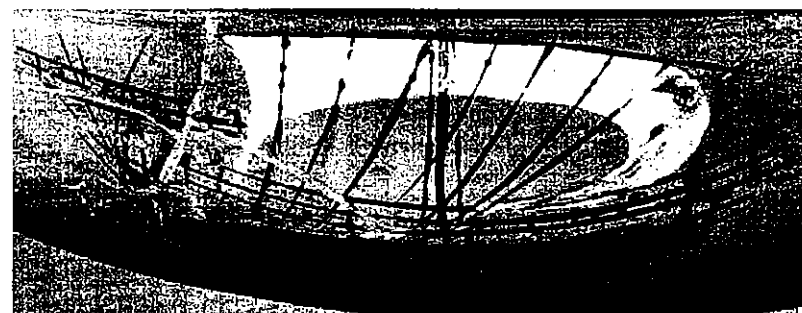
ἀκού-ουσι(ν) (they) hear
βαίν-ει (he) goes
βλέπ-ει (he) looks
βλέπ-ουσι(ν) (they) look
δὲ and; but
εἰς to, into
εἰς Εὐβοίαν to Euboia
εἰς τὸ πλοῖ-ον onto the ship
εἰς Χί-ον to Chios
εἰσ-βαίν-ει (he) embarks
εἰσ-βαίν-ουσι(ν) (they) embark
ἐν in, on
ἐν Βυζαντίῳ in Byzantium
ἐν Εὐβοίᾳ in Euboia
ἐν Χίῳ in Chios
ἐξαίφνης suddenly
ἔπειτα then, next
ἐστι(ν) (it/there) is
καὶ and
καὶ ... καὶ both ... and

μὲν ... δὲ on the one hand ...
... on the other
ὁ the
ὁ Δικαιοπόλις Dikaiopolis
ὁ Ζηνόθεμις Sdenothemis
ὁ Ἡγέστρα-ος Hegestratos
ὁ κυβερνήτης the captain
ὁ ῥαψῳδ-ός the rhapsode
οἱ the
οἱ ναῦται the sailors, crew
ὁρ-ᾷ (he) sees
ὁρ-ῶσι(ν) (they) see
οὖν so, really, therefore
πλ-εῖ (it) sails
πρὸς towards
πρὸς τὰς Ἀθήνας towards
Athens
πρὸς τὴν γῆν towards the land
πρὸς τὸν Πειραιᾶ towards
the Peiraieus

τε ... καὶ both ... and
τέλος finally
τὴν the
τὴν ἁκρόπολιν the
Acropolis
τί; what?
τὸν the
τὸν Παρθενῶνα the
Parthenon
τὸ the
τὸ πλοῖ-ον the ship, vessel
ψόφ-ον a noise

Vocabulary to be learnt

δέ and; but
ἔπειτα then, next
καί and
τε ... καὶ A and B, both A
and B



τὸ πλοῖον

B

ZHNOΘEMIS (*pointing to the land*)

δεῦρο ἐλθέ, ὦ Δικαιοπόλι, καὶ βλέπε. ἐγὼ γὰρ
τὴν ἄκρόπολιν ὀρώ. ἄρα καὶ σὺ τὴν ἄκρόπολιν ὀρᾷς;

ΔΙΚΑΙΟΠΟΛΙΣ (*peering towards the land*)

ποῦ ἐστὶν ἡ ἄκρόπολις; ἐγὼ γὰρ τὴν ἄκρόπολιν οὐχ ὀρώ. 5

ZHN. δεῦρο ἐλθέ, καὶ βλέπε. ἄρα οὐχ ὀρᾷς σὺ τὸν Παρθενῶνα;

ΔΙΚ. ναί. νῦν γὰρ τὴν ἄκρόπολιν ὀρώ καὶ ἐγώ.

ZHN. ὦ Ζεῦ. ὡς καλὸς ἐστὶν ὁ Παρθενῶν, καλὴ δὲ ἡ ἄκρόπολις.

ΚΥΒΕΡΝΗΤΗΣ (*agreeing*)

ἀληθῆ σὺ λέγεις, ὦ Ζηνόθεμι. 10

(*with a sudden start*)

ἄκουε, ψόφος. ἄρα ἀκούεις; τίς ἐστὶν ὁ ψόφος; ἄρα
ἀκούεις καὶ σὺ τὸν ψόφον, ὦ Ζηνόθεμι;

ZHN. (*hurriedly dismissing the subject*)

οὐ μὰ Δία, οὐδὲν ἀκούω ἐγώ, ὦ κυβερνήτα. μὴ φρόντιζε. 15
ἀλλὰ δεῦρο ἐλθέ καὶ βλέπε. ἐγὼ γὰρ τὸ νεώριον ὀρώ καὶ
τὸν Πειραιᾶ. ἄρα ὀρᾷς καὶ σὺ τὸ νεώριον;

KYB. ναί.

ZHN. ὦ Ζεῦ, ὡς καλόν ἐστι τὸ νεώριον, καλὸς δὲ ὁ Πειραιεύς.

KYB. (*agreeing impatiently*) 20

ἀληθῆ λέγεις, ὦ Ζηνόθεμι. ἰδοῦ, ψόφος. αὐθις γὰρ
τὸν ψόφον ἀκούω ἔγωγε.

ΔΙΚ. καὶ ἐγὼ τὸν ψόφον αὐθις ἀκούω, ὦ κυβερνήτα, σαφῶς.
ἐγὼ οὖν καὶ σὺ ἀκούομεν τὸν ψόφον.

Vocabulary for Section One B

ἀκού-ω I hear
ἀκού-εις you (s.) hear
ἀκού-ομεν we hear
ἄκου-ε listen! (s.)
ἀληθῆ the truth
ἀλλὰ but
ἄρα = question
αὐθις again
βλέπ-ε look! (s.)
γὰρ for

δεῦρο here, over here
Δικαιοπόλι Dikaiopolis
ἐγὼ I
ἔγωγε I at least
ἐλθ-έ come! (s.)
ἐστι(ν) (it) is
Ζεῦ Zeus
Ζηνόθεμι Sdenothemis
ἡ ἀκρόπολις the Acropolis
ἡμεῖς we

ἰδοῦ here! hey! look! (s.)
καὶ also
καλ-ός beautiful
καλ-ή beautiful
καλ-όν beautiful
κυβερνήτα captain
κυβερνήτης captain
λέγ-εις you (s.) are speak-
ing
μὰ Δία by Zeus

μὴ don't

ναί yes

νῦν now

ὁ Παρθενῶν the Parthenon

ὁ Πειραιεύς the Peiraieus

ὀρ-ῶ I see

ὀρ-ᾷς you (s.) see

οὐ no

οὐδὲν nothing

οὖν so, really, therefore

οὐχ not

ὁ ψόφ-ος the noise

ποῦ; where?

σαφ-ῶς clearly

σὺ you (s.)

τὴν ἀκρόπολιν the

Acropolis

τίς; what?

τὸ νεώρι-ον the naval

dockyard

τὸν Παρθενῶνα the

Parthenon

τὸν Πειραιᾶ the

Peiraieus

τὸν ψόφ-ον the noise

φρόντιζ-ε worry! (s.)

(sc. 'about it')

ψόφ-ος a noise

ὦ O

ὡς how!

Vocabulary to be learnt

ἄρα indicates question

δεῦρο here, over here

ἐγὼ I

καί also

σὺ you (s.)

τίς; what? who?

ὦ O (addressing

someone)



A merchantman and a warship

C

- ZHN. (*more frantically*)
 ἐγὼ δὲ οὐκ ἀκούω, ὦ φίλοι. μὴ φροντίζετε. ἀλλὰ δεῦρο
 ἔλθετε καὶ βλέπετε, δεῦρο. ὁρῶ γὰρ τὰ ἑμπορία καὶ
 τὰς ὀλκάδας ἔγωγε. ἄρα ὁρᾶτε τὰ ἑμπορία καὶ ὑμεῖς;
 KYB. καὶ ΔΙΚ. ὁρῶμεν καὶ ἡμεῖς. τί μήν;
 ZHN. (*waxing lyrical*)
 ὦ Πόσειδον, ὡς καλαὶ εἰσιν αἱ ὀλκάδες, ὡς καλὰ ἐστὶ
 τὰ ἑμπορία. ἀλλὰ δεῦρο βλέπετε, ὦ φίλοι.
 KYB. ἄκουε, ὦ Ζηνόθεμι, καὶ μὴ λέγε 'ὡς καλὰ ἐστὶ τὰ ἑμπορία.'
 ἡμεῖς γὰρ τὸν ψόφον σαφῶς ἀκούομεν.
 ΔΙΚ. ἀλλὰ πόθεν ὁ ψόφος;
 KYB. (*pointing down below*)
 κάτωθεν, ὦ Δικαιοπόλι. διὰ τί οὐ καταβαίνομεν ἡμεῖς;
 ἐλθέ, ὦ Δικαιοπολι –
 ZHN. (*by now quite desperate*)
 ποῖ βαίνετε ὑμεῖς; ποῖ βαίνετε; διὰ τί οὐ μένετε, ὦ φίλοι; μὴ
 φροντίζετε. ὁρῶ γὰρ ἐγὼ –

Vocabulary for Section One C

Grammar for 1C–D

- Verbs ending in –ω (present 'tense', indicative 'mood', active 'voice')
- The concept of tense, mood, voice, person and number
- Compound verbs (with prefixes)
- The imperative [command/order] 'mood'
- The vocative case

αἱ the
 αἱ ὀλκάδες the merchant
 ships
 ἀκού-ω I hear
 ἀκού-ομεν we hear
 ἄκου-ε listen! (s.)
 ἀλλὰ but
 βαίν-ετε you (pl.) are going
 βλέπ-ετε look! (pl.)
 γὰρ for

διὰ τί; why?
 Δικαιοπόλι Dikaiopolis
 ἔγωγε I; I for my part
 εἰσι(ν) (they) are
 ἐλθ-έ come! (s.)
 ἐλθ-ετε come! (pl.)
 ἐστὶ(ν) (they) are
 Ζηνόθεμι Sdenothemis
 ἡμεῖς we
 καλ-αἱ beautiful, fine

καλ-ά beautiful, fine
 κατα-βαίν-ομεν we go
 down
 κάτωθεν from below
 λέγ-ε say! (s.)
 μέν-ετε you (pl.) stay
 μὴ don't
 ὁρ-ῶ I see
 ὁρ-ῶμεν (we) see
 ὁρ-ᾶτε you (pl.) see

οὐκ not	τὰς the	ὡς how!
ὁ ψόφ-ος the noise	τὰς ὀλκάδας the merchant	
πόθεν; from where?	ships	Vocabulary to be learnt
ποῖ; where to?	τί μήν; so what?; of course	ἀλλὰ but
Πόσειδον Poseidon (<i>god of the sea</i>)	τὸν ψόφ-ον the noise	γὰρ for
σαφ-ῶς clearly	ὑμεῖς you (pl.)	ἡμεῖς we
τὰ the	φίλ-οι friends	μὴ don't
τὰ ἑμπορί-α the markets	φροντίζ-ετε worry! (pl.)	οὐ, οὐκ, οὐχ no; not
	(sc. 'about it')	ὡς how!

Transporting heavy goods

Before the development of the steam engine or of properly surfaced and maintained roads, or in the absence of camels (rightly called the 'ships of the desert'), transport of heavy goods long distances overland was effectively impossible. The main means of heavy overland haulage was the bullock, at 2mph, whose carts lacked swivel-axles to negotiate corners. Ships were the only answer when it came to transporting heavy cargoes any distance (like grain in this story), which is why most large ancient towns are sited on or near a coast or navigable river.

In the fifth and fourth centuries Athens was strongly dependent upon what was brought in by sea, not simply because the quantity of cereals grown within Attica was insufficient for the urban population but because a reputation for being the place to which one came to find goods from all parts of the Greek world was vital to the thriving life of the town of Athens and the Peiraeus. Few voyages would have been taken for pleasure, as pirates were a constant source of danger until the Athenians cleared them from the Aegean in the 470s. Nor was a sea voyage possible at all times of the year. The islands lying within the Aegean basin enable sailors to chart their course by reference to fixed points, but traders did not avoid the open sea. The slow, broad cargo-ships depended on sail and wind, and travelled at an average speed of five knots. Nelson's *Victory*, a much larger and heavier warship with sails, averaged seven knots. Ships powered by oars were swifter than sailing ships, but their lighter bulk and the presence of the rowers fitted them for use mainly in time of war. The trireme, with 170 rowers, was the fastest and the finest man-of-war in the classical period, and could reach a speed of seven to eight knots with a continuous power output, or even up to thirteen knots for a short burst of ten to twenty minutes. Greek cargo-ships, with their small number of crew and their heavy loads, had no reason for rationing the supply of food and water, and so could sail for many days and nights without putting in to land; warships, with their complement of about two hundred and their need to be as light as possible, carried few provisions and had to put in frequently to enable the rowers to rest and eat.

D

The captain goes into the hold followed by Dikaiopolis and the crew. There they come upon Hegestratos, the author of the mysterious noise.

In *World of Athens*: helmsman 7.34–7.

καταβαίνει μὲν οὖν ὁ κυβερνήτης, καταβαίνουνσι δὲ ὁ τε
Ἰδικαίολις καὶ οἱ ναῦται. κάτωθεν γὰρ ὁ ψόφος. κάτω δὲ
τὸν Ἡγέστρατον ὁρῶσιν ὁ τε κυβερνήτης καὶ οἱ ναῦται. ὁ δὲ
Ἡγέστρατος τὸν ψόφον ποιεῖ κάτω.

- KYB. οὗτος, τί ποιεῖς;
(suddenly realising it is Hegestratos)
ἀλλὰ τί ποιεῖς σύ, ὦ Ἡγέστρατε; τίς ὁ ψόφος;
HΓΕΣΤΡΑΤΟΣ (innocently)
οὐδὲν ποιῶ ἔγωγε, ὦ κυβερνήτα, οὐδὲ ψόφον οὐδένα
ἀκούω. μὴ φρόντιζε.
ΔΙΚ. (looking behind Hegestratos' back)
δεῦρο ἔλθε καὶ βλέπε, ὦ κυβερνήτα. ἔχει γὰρ τι ἐν τῇ δεξιᾷ
ὁ Ἡγέστρατος.
KYB. τί ἔχεις ἐν τῇ δεξιᾷ, ὦ Ἡγέστρατε;
HΓ. (desperately trying to cover up)
οὐδὲν ἔχω ἔγωγε, ὦ φίλε.
ΔΙΚ. ὦ Ζεῦ. οὐ γὰρ ἀληθῆ λέγει ὁ Ἡγέστρατος. πέλεκυν γὰρ
ἔχει ἐν τῇ δεξιᾷ ὁ Ἡγέστρατος. ὁ ἄνθρωπος τὸ πλοῖον
καταδύει.
KYB. (shocked)
τί λέγεις, ὦ Δικαίολι; δύει τὸ πλοῖον ὁ Ἡγέστρατος;
(calling to the crew)
ἀλλὰ διὰ τί οὐ λαμβάνετε ὑμεῖς τὸν ἄνθρωπον, ὦ ναῦται;
δεῦρο, δεῦρο.
HΓ. οἶμοι, φεύγω ἔγωγε, καὶ ῥίπτω ἑμαυτὸν ἐκ τοῦ πλοίου.
KYB. (urging the crew to help)
βοηθεῖτε, ὦ ναῦται, βοηθεῖτε καὶ διώκετε.

5

10

15

20

25



πέλεκυν γὰρ ἔχει



ῥίπτω ἑμαυτὸν ἐκ τοῦ πλοίου

Vocabulary for Section One D

ἀκού-ω I hear	κάτω below	ποι-εῖς you (s.) are doing
ἀληθῆ the truth	κάτωθεν from below	ποι-εῖ (he) is making
βλέπ-ε look! (s.)	κυβερνήτα captain	ῥίπτ-ω I am throwing
βοηθ-εῖτε help! (pl.)	λαμβάν-ετε you (pl.) catch/	(going to throw)
διὰ τί; why?	seize	τί; what?
Δικαίολις Dikaiopolis	λέγ-εις you (s.) are saying	τι something
διώκ-ετε give chase! (pl.)	λέγ-ει (he) is telling	τὸν ἄνθρωπ-ον the fellow
δύ-ει (he) is sinking	μὲν . . . δὲ on one hand . . .	τὸν Ἡγέστρατ-ον
ἔγωγε I; I at least	on the other	Hegestratos
ἐκ out of, from	ναῦται sailors	τὸν ψόφ-ον the noise
ἐκ τοῦ πλοίου from the ship	ὁ ἄνθρωπ-ος the fellow	τὸ πλοῖ-ον the ship
ἐλθέ come! (s.)	ὁ Δικαίολις Dikaiopolis	ὑμεῖς you (pl.)
ἑμαυτ-ὸν myself	ὁ Ἡγέστρατ-ος Hegestratos	φεύγ-ω (I) am off
ἐν τῇ δεξιᾷ in (his/your)	οἶμοι oh dear!	φίλ-ε friend
right hand	οἱ ναῦται the sailors, crew	φρόντιζ-ε worry! (sc. 'about it')
ἔχ-ω (I) have/am holding	ὁ κυβερνήτης the captain	ψόφ-ον οὐδένα any noise
ἔχ-εις you (s.) have/are	ὁρ-ᾶτε you (pl.) see	
holding	ὁρ-ῶσι(ν) (they) see	
ἔχ-ει (he) has/is holding	οὐδὲ and . . . not	
Ζεῦ Zeus	οὐδὲν nothing	
Ἡγέστρατ-ε Hegestratos	οὖν so, then, therefore	
κατα-βαίν-ει (he) goes down	οὗτος hey, you!	
κατα-βαίν-ομεν we go down	ὁ ψόφ-ος the noise	
κατα-βαίν-ουσι(ν) (they) go	πέλεκυς axe (nom.)	
down	πέλεκυν axe (acc.)	
κατα-δύ-ει (he) is sinking	ποι-ῶ (I) am doing	

Vocabulary to be learnt

ἀληθῆ the truth
ἔγωγε I; I at least/for my part
οὐδὲν nothing
οὖν so, then, really, therefore
τί; what?
ὑμεῖς you (pl.)

E

ὁ γὰρ μὲν Ἡγέστρατος φεύγει κάτωθεν, οἱ δὲ ἑναῦται βοηθοῦσι καὶ τὸν Ἡγέστρατον διώκουσιν. ἄνω μένει ὁ Ζηνόθεμις. ὁ γὰρ μὲν Ἡγέστρατος πρὸς τὸν Ζηνόθεμιν βλέπει, ὁ δὲ Ζηνόθεμις πρὸς τοὺς ναύτας. ἀναβαίνουνσι γὰρ οἱ ναῦται καὶ διώκουσιν.

5

ZHN. ἀλλὰ τί ποιεῖς, ὦ Ἡγέστρατε;

HG. (*running up to Sdenothemis*)

ἰδού, διώκουσί με οἱ ναῦται, ὦ Ζηνόθεμι. ἐγὼ δὲ φεύγω. μὴ μένε, ἀλλὰ φεύγε καὶ σύ, καὶ ῥίπτε σεαυτὸν ἐκ τοῦ πλοίου. ἀναβαίνουνσι γὰρ ἤδη οἱ ἄνδρες.

10

ZHN. (*with a glance at the pursuing crew*)

οἴμοι. τοὺς γὰρ ναύτας ἤδη γε σαφῶς ὄρω. σὺ δὲ ποῖ φεύγεις;

HG. φεύγω εἰς τὴν θάλατταν ἔγωγε. ὁ γὰρ λέμβος ἐν τῇ θαλάττῃ ἐστίν. ἄγε δὴ σύ, σῶζε σεαυτὸν. ῥίπτε σεαυτὸν εἰς τὴν θάλατταν, καὶ μὴ μένε.

15

Vocabulary for Section One E

Grammar for 1E–F

- 'Contract' verbs (-άω, -έω, -όω): present tense and imperative
- Rules of 'contract'
- Adverbs ('-ly')

ἄγε come on! (s.)

ἀνα-βαίν-ουσι (they) are coming up

ἄνω above

βλέπ-ει (he) looks

βοηθ-οῦσι (they) help

δή then; now (stressing)

διώκ-ουσι(ν) (they) pursue/ (give) chase

εἰς τὴν θάλατταν into the sea

ἐκ τοῦ πλοίου out of the ship

ἐν τῇ θαλάττῃ on the sea

ἐστί(ν) (it) is

Ζηνόθεμι Sdenothemis

ἤδη now; already

ἤδη γε yes, already

ἰδού look! (s.)

κάτωθεν from below

με me

μὲν ... δὲ on the one hand

... on the other

μέν-ει (he) stays/is waiting

μέν-ε stay! (s.)

ὁ Ζηνόθεμις Sdenothemis

ὁ Ἡγέστρατος Hegestratos

οἱ ἄνδρες the men

οἴμοι oh dear!

οἱ ναῦται the sailors/crew

ὁ λέμβ-ος the life-boat

ὄρ-ω I see

ποῖ; where ... to?

ποι-εῖς you (s.) are doing

πρὸς τὸν Ζηνόθεμιν

towards Sdenothemis

πρὸς τοὺς ναύτας towards

the sailors

ῥίπτ-ε throw! (s.)

σαφῶς clearly

σεαυτ-ὸν yourself (s.)

σῶζ-ε save! (s.)

τῇ θαλάττῃ the sea

τὸν Ἡγέστρατ-ον

Hegestratos

τοὺς the

τοὺς ναύτας the sailors/

crew

φεύγ-ω (I) am off

φεύγ-εις you (s.) are off/ running away

φεύγ-ει (he) runs off

φεύγ-ε run away! be off! (s.)

Vocabulary to be learnt

μὲν ... δὲ on the one hand ... on the other

ποῖ; where to?

σεαυτὸν yourself (s.)

Triremes

The trireme carried masts, and on a long voyage it was possible to exploit a favourable wind. Nor did all the rowers row all the time, except in battle. There was no room on board for eating or sleeping, and little room for supplies (a crew would need about 300 kg of grain and 500 litres of water a day). The trireme, generally speaking, had to be beached at night for crews to acquire provisions, eat and sleep. The account given by Xenophon of the voyage of Iphikrates round the Peloponnese illuminates normal practice; Iphikrates was in a hurry and wanted to train his crews at the same time, but one can infer what was normal from Xenophon's account:

'When Iphikrates began his voyage round the Peloponnese, he took with him all the equipment he needed for a naval battle. He left his large sails at home, as if he was sailing to battle, and made very little use of his small sails even when the wind was favourable. By proceeding under oars in this way he made his crews fitter and his ships faster. And when the expedition was due for its morning or evening meal at any particular place, he would order the leading ships back, turn the line round again to face the land and make them race at a signal for the shore... Again, if they were taking a meal on hostile territory, he set the usual sentries on land but he also raised his ships' masts and had men keeping watch from the top of them. They had a far wider view from their point of vantage than they would have had from ground level... On daylight voyages he trained them to form line ahead or line abreast at a signal, so that in the course of their voyage they had practised and become skilled at the manoeuvres needed in a naval battle before they reached the area of sea which they supposed to be in enemy control.' (Xenophon, *Hellênika* 6.2.27–30)

One point, which does not emerge from this account, was of great importance: the trireme was so light that it could not be used in really rough weather. This meant that naval operations were, generally speaking, not possible in winter, nor in the bad weather caused by the Etesian winds. Weather was a constant limiting factor in naval strategy.

F

Hegestratos and Sdenothemis leap into the waves and head for the life-boat. But the captain has other ideas.

In *World of Athens*: friends and enemies 4.2, 14–16; prayers 3.34, 8.13; sacrifice 3.28–32.

ὁ Ἡγέστρατος καὶ Ζηνόθεμις οὐ μένουσιν ἀλλὰ φεύγουσιν. εἰς τὴν γὰρ θάλατταν ῥίπτουσιν ἑαυτοὺς οἱ ἄνθρωποι, καὶ τὸν λέμβον ζητοῦσιν. καὶ οἱ μὲν ναῦται ἀπὸ τοῦ πλοίου τὴν φυγὴν σαφῶς ὁρῶσιν, ὁ δὲ κυβερνήτης τὸν λέμβον ἀπολύει. ὁ δὲ λέμβος ἀπὸ τοῦ πλοίου ἀποχωρεῖ.

ZHN. (*thrashing around in the waves*)

οἶμοι, ποῦ ὁ λέμβος; ποῦ ἐστίν, ὦ Ἡγέστρατε;

HG. ἐγὼ τὸν λέμβον οὐχ ὁρῶ, ὦ Ζηνόθεμι – οἶμοι.

ZHN. ἀποθνήσκω, ὦ Ἡγέστρατε. βοηθεῖτε, ὦ ναῦται, βοηθεῖτε.

HG. ἀποθνήσκω –

ΔΙΚ. ἄρα τοὺς ἄνθρώπους ὁρᾷς σύ, ὦ κυβερνήτα; ἀποθνήσκουσι γὰρ οἱ ἄνθρωποι. ὁ γὰρ λέμβος ἀπὸ τοῦ πλοίου σαφῶς ἀποχωρεῖ.

KYB. μὴ φρόντιζε· κακοὶ γάρ εἰσιν οἱ ἄνθρωποι, ὦ Δικαίπολι, καὶ κακῶς ἀποθνήσκουσιν.

Vocabulary for Section One F

ἀπὸ from
ἀπὸ τοῦ πλοίου from the
ship

ἀπο-θνήσκ-ω I am dying

ἀπο-θνήσκ-ομεν we are
dying

ἀπο-θνήσκ-ουσι(ν) (they)
are dying

ἀπο-λύ-ει (he) lets go/
releases

ἀπο-χωρ-εῖ (it) goes away
βοηθ-εῖτε help! (pl.)

Δικαίπολι Dikaiopolis
ἑαυτ-οὺς themselves
εἰς τὴν θάλατταν into the
sea

εἰσι(ν) (they) are
ἐστίν it is

Ζηνόθεμι Sdenothemis
ζητ-οῦσι(ν) they look for

Ἡγέστρατ-ε Hegestratos
κακ-οί bad

κακ-ῶς badly (tr. 'a bad
death')

κυβερνήτα captain
μέν-ουσι(ν) (they) wait
ναῦται sailors
ὁ Ἡγέστρατος Hegestratos
οἱ ἄνθρωποι the fellows
οἶμοι alas! oh dear!
οἱ ναῦται the sailors/crew
ὁ κυβερνήτης the captain
ὁ λέμβ-ος the life-boat
ὁρ-ῶ I see
ὁρ-ᾷς you (s.) see
ὁρ-ῶσι(ν) (they) see

ποῦ; where?
ρίπτ-ουσι(ν) (they) throw
σαφῶς clearly
τὴν φυγὴν their flight
τὸν λέμβ-ον the life-boat

τοὺς ἀνθρώπ-ους the
fellows
φεύγ-ουσι(ν) they run away
φρόντιζ-ε worry! (s.) (sc.
'about it')

Vocabulary to be learnt
οἶμοι alas! oh dear!
ποῦ; where?

Peiraieus

The harbour town of Peiraieus, 7–8 km south-west of Athens, was created only in the fifth century. Up until that time the Athenians relied on beaching ships in Phaleron Bay, but the creation of an enlarged navy and increased commercial activity led to the establishment of the port of Peiraieus on and around the neighbouring promontory of Akte. There were three harbours: Kantharos on the west, which was the main harbour and commercial emporium with a market on the east side and the *deigma*, a place for displaying goods; and the smaller harbours of Zea and Mounykhia on the east for warships. All three were noted for their splendid ship-sheds. The town itself was laid out on a regular grid pattern of streets by Hippodamos, a native of the Greek city of Miletos on the west coast of Asia Minor where a similar street plan was also used. In contrast to Athens, notorious for narrow and winding streets, the harbour town must have looked rigidly organised, with straight streets, well placed houses and open public areas. Besides the naval installations, the town boasted many of the amenities that Athens had, including a set of fortifications that were necessary to protect Athens' trade and a theatre. By the middle of the fifth century the harbour was linked to Athens by Long Walls, no mean feat of construction given the distance covered and the marshy character of the terrain at the Peiraieus end. The population of Peiraieus was mixed, for not only did foreign traders lodge there temporarily but many of Athens' resident aliens (*metoikoi*) lived at the port, some of whom were responsible for Athens' trade and ran businesses such as armouries and banking; the *metoikoi* might also be grain-dealers or carry on such trades as fulling and baking.

This mixture of population meant that the shrines and sanctuaries that dotted the harbour town boasted a greater variety of worship than places less accessible to foreign influence, and such non-Greek deities as Bendis and Kybele had shrines there. These religious novelties attracted the curiosity of Athenians, and it was a festival of the Thracian goddess Bendis that occasioned the visit of Socrates and Glaukon to the Peiraieus at the beginning of Plato's *Republic* (2.46):

I went down yesterday to the Peiraieus with Glaukon, son of Ariston. I wanted to say a prayer to the Goddess and also to see what they would make of the festival, as this was the first time they were holding it. I must say that I thought that the local contribution to the procession was splendid...

G

(suddenly realising the danger)

KYB. ἀλλὰ ἄρ' ἔστι σῶον τὸ ἡμέτερον πλοῖον, σῶοι δὲ καὶ
ἡμεῖς; διὰ τί ἐγὼ οὐ καταβαίνω καὶ περισκοπῶ ἀκριβῶς;
ἐγὼ γὰρ ὁ κυβερνήτης· ἐμὸν οὖν τὸ ἔργον, καὶ ἐν ἔμοι ἡ
ἡμετέρα σωτηρία.

(καταβαίνει ὁ κυβερνήτης καὶ σκοπεῖ. ὁ δὲ Δικαιοπόλις ἄνω μένει.)

ΔΙΚ. (praying fervently)

νῦν, ὦ Πόσειδον, σῶζε ἡμᾶς εἰς τὸν λιμένα. ἡμεῖς μὲν γὰρ
ἀεὶ σοι θυσίας θύομεν, σὺ δὲ ἀεὶ σῶζεις τοὺς ἀνθρώπους
ἐκ τῆς θαλάττης. ἡμεῖς δὲ νῦν κακῶς ἀποθνήσκομεν·
τὸ μὲν γὰρ ἡμέτερον πλοῖον σαφῶς καταδύνει
εἰς τὴν θάλατταν, ὁ δὲ ἡμέτερος λέμβος σαφῶς
ἀποχωρεῖ, καὶ οὐ βεβαία ἡ ἡμετέρα σωτηρία.

(ἀναβαίνει ὁ κυβερνήτης.)

KYB. (with relief)

σιώπα, ὦ Δικαιοπόλι. σῶον μὲν γὰρ τὸ ἡμέτερον πλοῖον, σῶοι
δὲ καὶ ἡμεῖς. ἐν κινδύνῳ οὖν ἡμεῖς οὐκ ἔσμεν. καὶ δὴ καὶ
ἐγγὺς ἐστὶν ὁ λιμὴν. βεβαία οὖν ἡ ἡμετέρα σωτηρία.



ὁ Ποσειδῶν

Vocabulary for Section One G

Grammar for 1G

- Nouns like ἄνθρωπος ('man', 2a) and ἔργον ('work', 2b)
- The concept of 'declension'
- Neuter nouns as subject or object
- Adjectives like ἡμέτερος ἡμετέρα ἡμέτερον
- Prepositions like 'towards', 'from', 'in'
- Particles and their position; enclitics

ἀεὶ always

ἀκριβ-ῶς closely; in detail

ἀνα-βαίν-ει (he) comes up
(on deck)

ἄνω above (on deck)

ἀπο-θνήσκ-ομεν we are
dying

ἀπο-χωρ-εῖ (it) goes away

βεβαία assured

διὰ τί; why?

Δικαιοπόλι Dikaiopolis

ἐγγὺς nearby

εἰς τὴν θάλατταν into the
sea

εἰς τὸν λιμένα to the
harbour

ἐκ τῆς θαλάττης out of the
sea

ἐμ-όν mine

ἐν ἔμοι in my hands (lit. 'in
me')

ἐν κινδύνῳ in danger

ἐσμέν we are

ἔστι(ν) (it) is

ἡ ἡμετέρ-α σωτηρί-α [the]
our safety

ἡμᾶς us

θύ-ομεν we sacrifice

θυσίας sacrifices

καὶ δὴ καὶ and moreover

κακ-ῶς badly (tr. 'a bad
death')

κατα-βαίν-ω (I) go down

κατα-βαίν-ει (he) goes
down

κατα-δύν-ει (it) is sinking

μέν-ει (he) remains

νῦν now

ὁ Δικαιοπόλις Dikaiopolis

ὁ κυβερνήτης the captain

ὁ ἡμέτερ-ος λέμβ-ος [the]
our life-boat

ὁ λιμὴν the harbour

περι-σκοπ-ῶ (I) look
around

Πόσειδον Poseidon (god of
the sea)

σιώπα be quiet! (s.)

σκοπ-εῖ (he) makes an

examination, looks

σοι to you (s.)

σῶζ-ε save! (s.)

σῶζ-εις you (s.) save

σῶ-οι safe

σῶ-ον safe

τὸ ἔργ-ον the task

τὸ ἡμέτερ-ον πλοῖ-ον [the]
our ship

τοὺς ἀνθρώπ-ους men

Vocabulary to be learnt

διὰ τί; why?

νῦν now

Prayers

Prayers, like sacrifices, were more or less fixed in their general shape ... The god is invoked by name or titles, which are often numerous; he is reminded of past kindnesses, then the request is made. Without some reference to the ties binding a god to his worshippers there was no ground for expecting divine aid, for the basic assumption was one of reciprocity. A prayer was made to the Olympians standing, with hands raised, to the underworld with hands lowered towards the earth.

H

The captain brings the ship towards harbour. By now it has become dark. A rhapsode, who insists on quoting Homer on every possible occasion, is submitted to a Socratic style of inquiry about his art by Dikaiopolis.

In *World of Athens*: Homer 8.1; Socrates 8.33–6; words and argument 8.18–21.

ὁ οὖν κυβερνήτης τὸ πλοῖον κυβερνᾷ πρὸς τὸν λιμένα. ναύτης δὲ
 ἴτις τὸν κυβερνήτην ἐρωτᾷ ποῦ εἰσιν. ὁ γὰρ ναύτης οὐ σαφῶς οἶδε
 ποῦ εἰσι· νύξ γάρ ἐστιν. ὁ οὖν κυβερνήτης λέγει ὅτι εἰς τὸν λιμένα
 πλέουσιν. ἔστι δὲ ἐν τῷ πλοίῳ ῥαψωδός τις. ὁ δὲ ῥαψωδὸς ἀεὶ
 ὁμηρίζει. ὁ δὲ Δικαιοπόλις παίζει πρὸς τὸν ῥαψωδὸν ὥσπερ
 ὁ Σωκράτης πρὸς τοὺς μαθητάς.

NAYTHE ποῦ ἔσμεν ἡμεῖς, ὦ κυβερνήτα; ἄρα οἶσθα σύ; οὐ γὰρ σαφῶς
 οἶδα ἔγωγε. ἐγὼ γὰρ οὐδὲν ὀρῶ διὰ τὴν νύκτα, καὶ οὐκ
 οἶδα ποῦ ἔσμεν.

KYBERNHTEHS οἶδα σαφῶς. πλέομεν γὰρ πρὸς τὸν λιμένα, ὦ ναῦτα.
 PAPHIAIOS (*butting into the conversation with a Homeric phrase*)
 'πλέομεν δ' ἐπὶ οἴνοπα πόντον.'

NAY. τί λέγει ὁ ἄνθρωπος;
 DIK. δηλόν ἐστιν ὅτι ὁμηρίζει ὁ ἄνθρωπος. ῥαψωδὸς οὖν ἐστίν.
 PAPH. ἀληθῆ λέγεις, ὦ τᾶν
 'πλέομεν δ' ἐν νηὶ μελαίνῃ.'

DIK. τί λέγεις, ὦ ῥαψωδέ; τί τὸ 'ἐν νηὶ μελαίνῃ'; οὐ γὰρ
 μέλαινα ἡ ἡμετέρα ναῦς. δηλόν ἐστιν ὅτι μῶρος εἶ σύ, καὶ
 οὐκ οἶσθα οὐδὲν, ἀλλὰ παίζεις πρὸς ἡμᾶς.

PAPH. σιώπα. 'ἐν νηὶ θοῇ' πλέομεν, 'κοίλῃ ἐνὶ νηὶ.'
 DIK. ἄρα ἀκούετε, ὦ ναῦται; δεῦρο ἔλθετε καὶ ἀκούετε. δηλόν
 ἐστίν ὅτι μῶρος ὁ ἡμέτερος ῥαψωδός. οὐ γὰρ οἶδεν οὐδὲν
 ἀκριβῶς ὁ ἄνθρωπος, ἀλλὰ παίζει πρὸς ἡμᾶς.

Vocabulary for Section One H

Grammar for 1H–J

- Verbs εἰμί 'I am' and οἶδα 'I know'
- Complement and ellipse with εἰμί
- Adjectives used as nouns
- More particles

ἀεὶ always
 ἀκριβ-ῶς closely
 δηλόν ἐστι(v) it is clear
 διὰ (+acc.) because of
 εἰ you (s.) are
 ἐστι(v) he/there/it is
 ἔσμεν (we) are
 εἰσι(v) (they) are
 ἐπὶ (+acc.) over
 ἐρωτά-ω ask
 ἡμᾶς us
 ἡ ναῦς the ship
 κοίλῃ ἐνὶ νηὶ in a hollow
 ship
 κυβερνά-ω steer
 κυβερνήτα captain (voc.)
 μέλαινα black (nom.)
 μῶρ-ος -α -ον stupid
 ναῦτα sailor (voc.)
 ναῦται sailors (voc.)

ναύτης τις a sailor (nom.)
 νηὶ θοῇ a swift ship
 νηὶ μελαίνῃ a black ship
 νύξ night (nom.)
 οἴνοπα πόντον the wine-
 faced sea (acc.)
 ὁ ναύτης the sailor
 ὁ Σωκράτης Socrates
 οἶδα I know
 οἶσθα you (s.) know
 οἶδε(v) (he) knows
 ὁμηρίζ-ω quote Homer
 ὅτι that
 παίζ-ω (πρὸς + acc.) joke
 (at)
 πλέομεν/πλέουσιν: εἰ +
 εἰ are the only forms of
 πλέω that are contracted
 in Attic Greek
 ῥαψωδ-ός, ὁ rhapsode (2a)

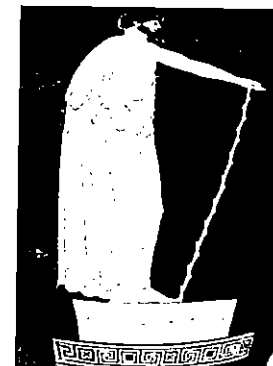
ῥαψωδ-ός τις a rhapsode
 σαφ-ῶς clearly
 σιωπά-ω be quiet
 τᾶν my dear chap
 (condescendingly)
 τὴν νύκτα the night/dark
 τί τὸ what's this?
 τὸν κυβερνήτην the captain
 τὸν λιμένα the harbour
 τοὺς μαθητάς the/his
 students
 τῷ πλοίῳ the ship
 ὥσπερ like

Vocabulary to be learnt

δηλός η on clear; obvious
 ὅτι that
 παίζω (πρὸς + acc.) play;
 joke (at)

Rhapsodes

Where we read books, Athenians would more normally listen to live recitations, when a poet or historian or scientist would stand up and address an audience (in public or private) ... Athenians probably heard the *Iliad* and *Odyssey* performed by rhapsodes [professional reciters of poetry] ... much more often than they actually sat down and read Homer.



ὁ ῥαψωδός

The World of Athens (second edition), 8.17

I

- PAΨ. ἀλλὰ ἐγὼ μῶρος μὲν οὐκ εἰμί, πολλὰ δὲ γινώσκω.
 ΔΙΚ. πῶς σὺ πολλὰ γινώσκεις; δηλὸν μὲν οὖν ὅτι ἀπαίδευτος εἶ, ὦ ῥαψωδέ. οὐ γὰρ οἶσθα σὺ πότερον 'μέλαινα' ἢ ἡμετέρα ναῦς ἢ 'θοή' ἢ 'κοίλη'.
 PAΨ. οὐ μὰ Δία, οὐκ ἀπαίδευτός εἰμι ἐγὼ περὶ Ὀμήρου. πολλὰ γὰρ γινώσκω διότι πολλὰ γινώσκει Ὀμηρος. γινώσκει γὰρ Ὀμηρος τὰ τε πολεμικὰ ἔργα καὶ τὰ ναυτικά καὶ τὰ στρατιωτικά καὶ τὰ στρατηγικά –
 ΔΙΚ. γινώσκεις οὖν καὶ σὺ τὰ στρατηγικά ἔργα;
 PAΨ. πῶς γὰρ οὐ; ἐμὸν γὰρ τὸ ἔργον.
 ΔΙΚ. τί δέ; ἄρα ἔμπειρος εἶ περὶ τὰ στρατηγικά, ὦ ῥαψωδέ;
 PAΨ. ναί. ἔμπειρος μὲν γὰρ περὶ τὰ στρατηγικά ἔργα ἐστὶν Ὀμηρος, ἔμπειρος δὲ εἰμι καὶ ἐγώ.

Vocabulary for Section One I

ἀπαίδευτ-ος -ον an ignorant	ναί yes	στρατηγικ-ός -ή -όν of a general
γινώσκ-ω know	ναυτικ-ά, τὰ naval matters (2b)	στρατιωτικ-ά, τὰ soldiering (2b)
διότι because	οἶσθα you (s.) know	τί δέ; what next?
εἰμι I am	Ὀμηρ-ος, ὁ Homer (2a)	
εἶ you (s.) are	(epic poet, author of the <i>Iliad</i> and <i>Odyssey</i>)	
ἐστὶ(ν) (he) is	περὶ (+ acc.) about, with regard to	
ἐμ-ός -ή -όν my	περὶ Ὀμήρου about Homer	
ἔμπειρ-ος -ον experienced	πολεμικ-ός -ή -όν of war	
ἡ ναῦς the ship	πολλά many things (acc.)	
ἢ or	πότερον... ἢ whether... or	
θο-ός -ή -όν swift	πῶς how?	
κοιλ-ος -η -ον hollow	πῶς γὰρ οὐ; of course	
μὰ Δία by Zeus	στρατηγικ-ά, τὰ generalship (2b)	
μέλαινα black (nom.)		
μὲν οὖν no, rather		
μῶρ-ος -α -ον stupid		

Vocabulary to be learnt

γινώσκω (γνο-) know; perceive; resolve
ἔμπειρος on skilled, experienced
μῶρος a on stupid; foolish
περί (+ acc.) about
πολλά many things (acc.)
ναί yes

J

- ΔΙΚ. μίαν οὖν τέχνην ἢ τε ῥαψωδική καὶ ἡ στρατηγική;
 PAΨ. μίαν τέχνην, ὦ Δικαιοπόλι.
 ΔΙΚ. οὐκ οὖν οἱ ἀγαθοὶ ῥαψωδοὶ εἰσιν ἅμα καὶ στρατηγοὶ ἀγαθοί;
 PAΨ. ναί, ὦ Δικαιοπόλι.
 ΔΙΚ. καὶ σὺ ἄριστος ῥαψωδὸς εἶ τῶν Ἑλλήνων;
 PAΨ. μάλιστα, ὦ Δικαιοπόλι.
 ΔΙΚ. σὺ οὖν, ὦ ῥαψωδέ, στρατηγὸς ἄριστος εἶ τῶν Ἑλλήνων;
 PAΨ. πῶς γὰρ οὐ;
 ΔΙΚ. τί λέγετε, ὦ ναῦται; ἄρα μῶρος ὁ ῥαψωδὸς ἢ οὐ;
 NAΥ. μῶρος μέντοι νηὶ Δία ὁ ῥαψωδός, ὦ Δικαιοπόλι. στρατηγὸς μὲν γὰρ δήπου ἄριστος τῶν Ἑλλήνων ἐστὶν ὁ ἄνθρωπος, ἀλλὰ οὐκ οἶδεν ἀκριβῶς πότερον 'μέλαινα' ἢ 'θοή' ἢ 'κοίλη' ἢ ναῦς. μῶρός οὖν ἐστὶν ὁ ἄριστος τῶν Ἑλλήνων στρατηγός.
 PAΨ. δηλὸν ἐστὶν, ὦ Δικαιοπόλι, ὅτι Σωκρατεῖς καὶ παίζεις πρὸς ἐμέ. ὁ γὰρ Σωκράτης οὕτως αἰεὶ πρὸς τοὺς μαθητὰς παίζει.
 ΔΙΚ. ναί. οἱ Ἕλληνες αἰεὶ παῖδες εἰσιν.

Vocabulary for Section One J

ἀγαθ-ός -ή -όν good	μάλιστα yes, indeed	Σωκρατέ-ω play Socrates
αἰεὶ always	μέλαινα black (nom.)	τοὺς μαθητὰς the/his students
ἅμα at the same time	μέντοι yes indeed	
ἄριστ-ος -η -ον best	μία τέχνη one and the same skill (nom.)	τῶν Ἑλλήνων of the Greeks
δήπου of course	ναῦται sailors (voc.)	
εἶ you (s.) are	νηὶ Δία by Zeus	
ἐστὶ(ν) (he/it) is	οἱ Ἕλληνες the Greeks	
εἰσι(ν) (they) are	οἶδε(ν) (he) knows	
ἐμὲ me	ὁ Σωκράτης Socrates	
ἡ ναῦς the ship	οὐκ οὖν not... therefore	
ἡ ῥαψωδική the rhapsode's skill	οὕτως thus, in this way	
ἡ στρατηγική the general's skill	παῖδες children (nom.)	
ἢ or	πότερον... ἢ whether... or	
θο-ός -ή -όν swift	πρὸς ἐμέ at/with me	
κοιλ-ος -η -ον hollow	πῶς γὰρ οὐ; of course	
	στρατηγ-ός, ὁ general (2a)	

Vocabulary to be learnt

αἰεὶ always
ἄριστος η on best; very good
εἰμί I am (= verb 'to be')
Ἕλλην, ὁ Greek
ἢ or
ναῦς, ἡ ship
οἶδα know
πῶς γὰρ οὐ; of course
στρατηγός, ὁ general (2a)

Section Two A–D: The glorious past

A

The ship is now passing the island of Salamis. The rhapsode is invited to show his skill by narrating the great naval battle of 480, fought in these straits between the Greeks and Persians.

In *World of Athens*: the Persian Wars 1.27–39; rhetoric and style 8.21; supplication 3.35–6; *hubris* 4.17.

ἡ μὲν ναὺς πρὸς τὸν Πειραιᾶ βραδέως ἔρχεται. ὁ δὲ Δικαιοπόλις
καὶ οἱ ναῦται καὶ ὁ κυβερνήτης καὶ ὁ ῥαψωδὸς πρὸς ἀλλήλους
ἡδέως διαλέγονται. ἔρχεται δὲ ἡ ναὺς ἤδη παρὰ τὴν Σαλαμῖνα καὶ ὁ
κυβερνήτης λέγει· διὰ τί ὁ ῥαψωδὸς οὐ διέρχεται τὴν περὶ Σαλαμῖνα
ἵναυμαχίαν, καὶ διὰ τί οὐ λέγει τί γίνεται ἐν τοῖς Μηδικοῖς καὶ πῶς
μάχονται οἱ Ἕλληνες καὶ οἱ Μῆδοι, καὶ τίνα ἔργα τολμῶσι, καὶ
ὅπόσοι πίπτουσιν; ὁ δὲ ῥαψωδὸς τὴν ναυμαχίαν ἡδέως διέρχεται.

KYB. σὺ δέ, ὦ ῥαψωδέ, πολλὰ γινώσκεις περὶ Ὀμήρου. πολλὰ
οὖν γινώσκεις καὶ περὶ τὰ ῥητορικά (ῥητορικὸς γὰρ Ὀμηρος·
οὐ γάρ;) ἄγε δὴ, δεῦρο ἔλθε καὶ λέγε ἡμῖν τὰ περὶ Σαλαμῖνα



Πέρσης τις



μάχονται οἱ Ἕλληνες καὶ οἱ Μῆδοι

ἡ πράγματα. ἐκεῖ μὲν γὰρ Σαλαμῖς ἡ νῆσος, ἐρχόμεθα δὲ
ἡμεῖς βραδέως παρὰ Σαλαμῖνα πρὸς τὰς Ἀθήνας. λέγε
οὖν ἡμῖν τὰ τε Μηδικὰ καὶ τὴν περὶ Σαλαμῖνα ἵναυμαχίαν
καὶ τὴν ἡμετέραν τόλμαν καὶ τὴν νίκη. οὐ γὰρ νικῶσιν
ἡμᾶς οἱ Πέρσαι, οὐδὲ δουλοῦνται. λέγε ἡμῖν τί γίνεται
ἐν τοῖς Μηδικοῖς καὶ πῶς μάχονται οἱ Ἕλληνες καὶ οἱ
βάρβαροι, καὶ ὅπόσοι πίπτουσιν. σὺ γάρ, ὦ φίλε, οἶσθα σαφῶς.
τὰ περὶ Σαλαμῖνα πράγματα, οἱ δὲ ναῦται οὐδὲν ἴσασιν.
NAY. ναί. οὐδὲν ἴσμεν ἀκριβῶς ἡμεῖς οἱ ναῦται. ἡδέως οὖν ἀκούομεν.
PAP. ἀλλὰ λέγε, ὦ ῥαψωδέ, καὶ κάλλιστον ποίει τὸν λόγον.
μάλιστα. ἐγὼ γὰρ αἰεὶ τοὺς λόγους καλλίστους ποιῶ.
ἡσυχάζετε οὖν, ὦ ναῦται, καὶ ἀκούετε.

Vocabulary for Section Two A

Grammar for 2A–D

- 'Middle' verbs in -ομαι (middle 'voice': present and imperative)
- 'Contract' middle verbs in -άομαι, -έομαι, -όομαι (present and imperative)
- Nouns like βοή (1a), ἀπορία (1b), τόλμα (1c), ναῦτης (1d)
- The genitive case, 'of'
- 'Sandwich' and 'repeated article' constructions
- Prepositions governing accusative and dative cases

ἄγε come! (s.)	κάλλιστ-ος -η -ον very, most beautiful	ῥητορικ-ός -η -όν rhetorical
ἀλλήλ-ους one another (acc.)	λόγ-ος, ὁ story (2a)	Σαλαμῖνα Salamis (acc.)
βάρβαρ-ος, ὁ barbarian, Persian (2a)	μάλιστα yes, indeed; very well	τὰ πράγματα events
βραδ-έως slowly	μάχ-ονται (they) fight	τὰς Ἀθῆν-ας Athens
γίν-εται (it) happens	Μηδικ-ά, τὰ the Persian Wars (2b)	τὴν ἡμετέρ-αν τόλμ-αν our courage
δῆ now, then (with imperative)	Μῆδ-ος, ὁ Persian (2a)	τὴν ναυμαχί-αν the naval battle
δια-λέγ-ονται (they) converse	ναῦτ-αι sailors	τὴν νίκ-ην the/our victory
δι-έρχ-εται (he) relates	νῆσ-ος, ἡ island (2a)	τὴν Σαλαμῖνα Salamis
δουλ-οῦνται (they) enslave	οἱ Ἕλληνες the Greeks	τίνα ἔργα what deeds (acc.)
ἐκεῖ there	οἱ ναῦτ-αι the sailors, crew	τοῖς Μηδικοῖς the Persian Wars
ἔρχ-εται (it) is going	ὅπόσ-οι -αι -α how many?	τολμά-ω dare, undertake
ἔρχ-όμεθα (we) are going	οὐ γάρ; is he not?	τὸν Πειραιᾶ the Peiraieus
ἡδέ-ως gladly, with pleasure	οὐδὲ and not	
ἤδη now	παρὰ (+ acc.) past, along	Vocabulary to be learnt
ἡμᾶς us (acc.)	περὶ Ὀμήρου about Homer	ἡδέως with pleasure, happily
ἡμῖν to us	πίπτ-ω fall, die	ἤδη by now, now, already
ἡσυχάζ-ω keep quiet	ῥητορικ-ά, τὰ rhetoric (2b)	παρὰ (+ acc.) along, beside

B

ΡΑΨ. 'μῆνιν' αἶδε, Θεά, Ξέρξου θείου βασιλῆος 'ούλομένην'
οἱ μὲν οὖν βάρβαροι βραδέως προσέρχονται πρὸς
τὴν πόλιν, οἱ δὲ Ἀθηναῖοι ἀποροῦσι καὶ φοβοῦνται. πολλή
μὲν γὰρ ἡ τῶν Περσῶν στρατιά, ὀλίγοι δὲ οἱ Ἀθηναῖοι.
καὶ πολλὰ μὲν αἰ' τῶν Περσῶν ἦν, ὀλίγα δὲ αἰ' ἡνῆες 5
αἰ' τῶν Ἀθηναίων. πολὺς μὲν οὖν ὁ τῶν Ἀθηναίων
κίνδυνος, πολλή δὲ ἡ ἀπορία, πολὺς δὲ καὶ ὁ φόβος.
τάς μὲν οὖν θυσίας τοῖς θεοῖς θύουσιν οἱ Ἀθηναῖοι καὶ
πολλὰ εὐχονται, εἰσβαίνουσι δὲ ταχέως εἰς τὰς ναῦς καὶ
ὑπὲρ τῆς ἐλευθερίας μάχονται. ἀγαθὸν γὰρ ἡ ἐλευθερία. 10
τέλος δὲ ἀφικνοῦνται οἱ Πέρσαι, μάχονται δὲ οἱ Ἕλληνες.
πολλὴ γὰρ ἡ τόλμα ἡ τῶν τε Ἑλλήνων καὶ τῶν στρατηγῶν.
καὶ ἐν τῇ ναυμαχίᾳ ὅσαι εἰσὶν αἰ' βοαί, ὅσαι αἰ' ἀπορίαί, ὅσαι
αἰ' τῶν θεῶν ἱκετεῖαι. τέλος δὲ νικῶσι μὲν τὸ τῶν Περσῶν
ναυτικὸν οἱ Ἀθηναῖοι, πίπτουσι δὲ οἱ Πέρσαι, καὶ οὐ 15
δουλοῦνται τοὺς Ἀθηναίους. καὶ τὴν Ἑλλάδα ἐλευθεροῦσιν
οἱ Ἀθηναῖοι καὶ τὴν πατρίδα σώζουσι διὰ τὴν τόλμαν. ἡ γὰρ
ἀρετὴ καὶ ἡ τόλμα τὴν τε ὕβριν καὶ τὸ πλῆθος αἰὲν νικῶσιν.
οὕτως οὖν βεβαία γίνεται ἡ τῶν Ἑλλήνων ἰσότηρία.



ὁ τῶν Περσῶν βασιλεὺς

Vocabulary for Section Two B

ἀγαθ-ός -ή -όν good	Θε-ά goddess (voc.)	τὴν πόλιν the city
ᾄδ-ε sing! (s.)	θύ-ω (make a) sacrifice	τὴν τόλμ-αν their courage
Ἀθηναῖ-ος, ὁ Athenian (2a)	κίνδυν-ος, ὁ danger (2a)	τὴν ὕβριν the aggression
αἰ ἀπορί-αι the perplexities, distress	μάχ-ονται (they) fight	τοῖς θεοῖς to the gods
αἰ βο-αἰ the shouts	μῆνιν οὐλομένην destructive wrath (acc.)	τὸ πλῆθος superior numbers
αἰ ἱκετεῖ-αι the supplications	ναυτικ-όν, τό the navy (2b)	τῶν Ἀθηναί-ων of the Athenians
αἰ νῆες the ships	νικά-ω defeat, win	τῶν Ἑλλήνων of the Greeks
αἰ τῶν Ἀθηναί-ων the (ships) of the Athenians	Ξέρξου θείου βασιλῆος of Xerxes, the god-like king	τῶν θε-ῶν of the gods
ἀπορέ-ω be at a loss, be perplexed	οἱ Ἕλληνες the Greeks	τῶν Περσ-ῶν of the Persians
ἀφ-ικν-οῦνται (they) arrive	οἱ Πέρσ-αι the Persians	τῶν στρατηγ-ῶν of their generals
βάρβαρ-ος, ὁ Persian, barbarian (2a)	ὀλίγ-οι -αἰ -α few	ὑπὲρ τῆς ἐλευθερί-ας for freedom
βέβαι-ος -α -ον secure	ὅσ-οι -αἰ -α how many!	φόβ-ος, ὁ fear (2a)
βραδέ-ως slowly	οὕτως thus, so	φοβ-οῦνται (they) fear
γίγν-εται (it) becomes	πίπτ-ω fall, die	
διὰ (+acc.) on account of	πολλ-αῖ many (nom.)	
δουλ-οῦνται (they) enslave	πολλ-ὴ much (nom.)	
εἰσ-βαίν-ω embark	πολ-ὺς much, great (nom.)	
ἐλευθερ-οῦσι(v) (they) set free	πολλὰ εὐχ-ονται they make many prayers	Vocabulary to be learnt
ἡ ἀπορί-α the perplexity, distress	προσ-έρχ-εται (it) advances	ἀγαθός ἡ ὄν good, noble, courageous
ἡ ἀρετ-ή (the) courage, excellence	προσ-έρχ-ονται (they) advance	Ἀθηναῖος, ὁ Athenian (2a)
ἡ ἐλευθερί-α (the) freedom	τάς θυσί-ας the sacrifices	ἀπορέ-ω be at a loss; have no resources
ἡ στρατι-ά the army	τάς ναῦς their ships	βέβαιος ἄν on secure
ἡ τόλμ-α (the) courage	ταχέ-ως quickly	βραδέως slowly
ἡ τῶν Ἑλλήνων the (courage) of the Greeks	τέλος finally	νικάω win, defeat
	τῇ ναυμαχί-ᾳ the naval battle	ὅσος ἡ ὄν how great!
	τὴν Ἑλλάδα Greece	πίπτω (πεσ-) fall, die
	τὴν πατρίδα the(its) fatherland	τέλος in the end, finally

The Persian wars

The Persian Wars featured four great encounters: Marathon (491), when the Athenians repelled the first Persian invasion, Thermopylae (480), when Spartans tried to hold up the second invasion, Salamis (480), when the Persian fleet was destroyed and Plataea (479), when the Persian army was finally defeated. In our text the rhapsode produces a flowery account of Salamis based on a funeral speech by Lysias, full of emotional repetitions but lacking substance. The captain bases his version on our two most important sources, Herodotus 8.83ff and Aeschylus' *Persians* 353ff.

C

The captain is not impressed, and proceeds to give his grandfather's first-hand version of the battle.

In *World of Athens*: Herodotus 8.40–1, 93; Aeschylus' *Persians* 8.49, 60; patriotism 5.83; divine intervention 3.7–9; sea-battles 7.39; Greek (dis)unity 1.55–6.

σιωπᾶ ὁ ῥαψωδός. ὁ δὲ κυβερνήτης λέγει ὅτι οὐδὲν λέγει ὁ ῥαψωδός. ἔπειτα δὲ καὶ ὁ κυβερνήτης λέγει τὰ ἐπὶ Σαλαμῖνα ἱπράγματα.

- KYB. οὐδὲν λέγεις, ὦ φίλε, καὶ οὐκ οἶσθα οὐδέν. οὐκ οὐν
κάλλιστον τὸν λόγον ποιεῖς. 5
- PAΨ. τί φής; διὰ τί οὐ κάλλιστον ποιῶ τὸν λόγον;
- KYB. σκόπει δὴ. ἡμεῖς μὲν γὰρ τὰ ἀληθῆ ζητοῦμεν, σὺ δὲ ψευδῆ
λέγεις.
- PAΨ. σὺ δὲ πῶς οἶσθα πότερον τὰ ἀληθῆ λέγω ἢ ψευδῆ;
- KYB. ἄκουε, ὦ φίλε. ὁ γὰρ πάππος ὁ ἐμὸς Σαλαμινομάχης, 10
καὶ πολλάκις τὰ ἐπὶ Σαλαμῖνα ἱπράγματα ἀληθῶς μοι
λέγει, ἀλλὰ οὐχ ὥσπερ σύ, ψευδῶς. σὺ μὲν γὰρ ἴσως
καλὸν τινα λόγον ἡμῖν λέγεις, ὁ δὲ πάππος τὰ ἱπράγματα.
ἡσυχίαν οὖν ἔχετε, καὶ ἀκούετε αὖθις, ὦ ναῦται, τὰ καλὰ
ἔργα τὰ τῶν Ἑλλήνων. ὦδε γὰρ τὰ ἱπράγματα τὰ ἐπὶ 15
Σαλαμῖνα λέγει ὁ πάππος.
(ἡσυχίαν ἔχουσιν οἱ ναῦται)



ἡ σάλπιγξ ἤχεῖ

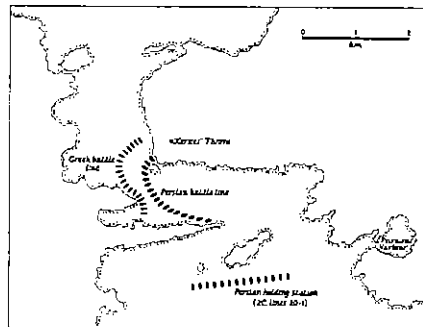
ἀφικνεῖται μὲν γὰρ τὸ τῶν Περσῶν ναυτικόν,
καὶ ἐγγὺς Σαλαμῖνος μένει, ἡμεῖς δὲ οἱ Ἕλληνες
ἡσυχίαν ἔχομεν. ἐπειδὴ δὲ νύξ γίγνεται, ἔνθα καὶ ἔνθα 20
πλέουσι βραδέως αἱ τῶν Περσῶν ἵππες. ἀλλὰ ἅμα ἔω
βοή τις γίγνεται, καὶ ἐπειδὴ ἡ σάλπιγξ ἤχεῖ ἐκ
τῶν πετρῶν, φόβος ἅμα γίγνεται ἐν τοῖς βαρβάροις.
ἀκούουσι γὰρ ἤδη σαφῶς τὴν βοήν.
ὦ παῖδες Ἑλλήνων ἴτε, 25
ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ
παῖδας, γυναῖκας· νῦν ὑπὲρ πάντων ἀγών.'

Vocabulary for Section Two C

ἀγών the contest (nom.)	καλὸν τινα λόγον a fine tale	τοῖς βαρβάροις the barbarians
αἱ νῆες the ships	λόγ-ος, ὁ story, tale (2a)	τὸ ποίημα the poem
ἀληθῶς truthfully	μοι to me	τῶν Ἑλλήνων of the Greeks
ἅμα at the same time	ναῦτ-αι sailors (voc.)	τῶν Περσῶν of the Persians
ἅμα ἔω at daybreak	ναυτικ-όν, τό navy (2b)	τῶν πετρ-ῶν the rocks
αὖθις again	νύξ night	ὑπὲρ πάντων for everything
ἀφ-ικν-εῖται (it) arrives	οἱ Ἕλληνες the Greeks	φῆς you (s.) say
βο-ή τις a shout	οὐδὲν λέγ-ω speak nonsense	φόβ-ος, ὁ fear (2a)
γίγν-εται there is, it becomes	οὐκ οὐν not . . . therefore	ψευδῆ lies (acc.)
γυναῖκας your wives (acc.)	παῖδες children (voc.)	ψευδ-ῶς falsely
δὴ then, now (stressing)	παῖδας your children (acc.)	ὦδε as follows, thus
ἐγγὺς Σαλαμῖνος near Salamis	πάππ-ος, ὁ grandfather (2a)	ὥσπερ like
ἐλευθερ-οῦτε free! (pl.)	πατρίδ' = πατρίδα fatherland (acc.)	
Ἑλλήνων of the Greeks	πολλάκις often	Vocabulary to be learnt
ἐμ-ός -ή -όν my	πότερον . . . ἢ whether	ἅμα at the same time
ἐνθα καὶ ἐνθα this way and that	... or	αὖθις again
ἐν τοῖς βαρβάροις among the barbarians	Σαλαμῖνα Salamis (acc.)	βάρβαρος, ὁ barbarian, foreigner (2a)
ἐπειδὴ when	Σαλαμινομάχ-ης a soldier at Salamis	ἐμός ἡ ὄν my; mine
ζητέ-ω seek, look for	σιωπά-ω be quiet	ἡσυχάζω be quiet, keep quiet
ἤδη now, already	σκοπέ-ω look	κάλλιστος ἡ οὐκ most/very fine/beautiful/good
ἡμῖν to us	τὰ ἀληθῆ the truth	λόγος, ὁ story, tale (2a)
ἡσυχί-αν ἔχ-ω keep quiet	τὰ ἱπράγματα the events	πότερον . . . ἢ whether . . . or
ἤχε-ω echo	τὰ ἐπὶ . . . (the events) around	σιωπά-ω be silent
ἴσως perhaps	τὰ τῶν Ἑλλήνων the (fine deeds) of the Greeks	σκοπέ-ω look (at), consider
ἴτε come! (pl.)	τὴν βο-ήν the shout	ψευδῶς falsely
κάλλιστ-ος -η -ον very fine, most lovely		

D

- KYB. προσέρχονται μὲν οὖν ταχέως οἱ πολέμιοι ἐπὶ ναυμαχίαν
(θεᾶται δὲ ἡδέως τὴν ναυμαχίαν Ξέρξης ὁ βασιλεὺς),
ἐγὼ δὲ ἀναχωρῶ· καὶ ἀναχωροῦσιν οἱ ἄλλοι Ἕλληνες.
ἐξαίφνης δὲ φαίνεται φάσμα τι γυναικεῖον, μάλα δεινόν.
ἐγὼ δὲ τὸ φάσμα φοβοῦμαι. ἀλλὰ λέγει τὸ φάσμα· ὦ
φίλοι, διὰ τί ἔτι ἀναχωρεῖτε; μὴ φοβεῖσθε τοὺς Μήδους
ἀλλὰ βοηθεῖτε καὶ τολμᾶτε. καὶ ἐγὼ μὲν ταχέως ἐπιπλέω τε
καὶ οὐκέτι φοβοῦμαι, ἐπιπλέουσι δὲ καὶ οἱ ἄλλοι Ἕλληνες
ταχέως καὶ ἐπὶ τοὺς Μήδους ἐπέρχονται. νῦν δὲ κόσμῳ
μαχόμεθα ἡμεῖς καὶ κατὰ τάξιν, ἀκόσμως δὲ καὶ ἀτάκτως
μάχονται οἱ βάρβαροι, ἐπειδὴ οὐ τολμῶσιν ὥσπερ ἡμεῖς.
τέλος δὲ τῶν Περσῶν οἱ μὲν φεύγουσι, οἱ δὲ μένουσι
καὶ πίπτουσι. καὶ τῶν Ἑλλήνων οἱ μὲν διώκουσι τοὺς
Πέρσας, οἱ δὲ λαμβάνουσι τὰς ναῦς καὶ τοὺς ναύτας.
ἐπειδὴ δὲ διώκουσιν οἱ Ἀθηναῖοι τοὺς Πέρσας, φεύγει
καὶ ὁ Ξέρξης καὶ τὴν ναυμαχίαν οὐκέτι θεᾶται. ἐλεύθεροι
οὖν γίνονται οἱ Ἕλληνες διὰ τὴν ἀρετὴν. οὕτως οὖν
οἱ θεοὶ κολάζουσι τὴν τῶν Περσῶν ὕβριν καὶ σώζουσι
τὴν πόλιν. καὶ οὐ δουλοῦνται τοὺς Ἀθηναίους οἱ Πέρσαι.
ΔΙΚ. εὖ λέγεις, ὦ κυβερνήτα. νῦν δὲ σαφῶς καὶ ἀκριβῶς ἴσμεν
περὶ τὰ Μηδικά. ἀλλὰ πολλὴ νῦν ἐστὶν ἡ τῶν πραγμάτων
μεταβολή· τότε μὲν γὰρ φίλοι ἀλλήλοις οἱ Ἕλληνες, νῦν
δὲ οὐκέτι ὁμονοοῦσιν, ἀλλὰ μισοῦσιν ἀλλήλους διὰ τὸν
πόλεμον. τότε μὲν ὁμόνοια ἐν τοῖς Ἕλλησι, νῦν δὲ μῖσος.
φεῦ φεῦ τῶν Ἑλλήνων, φεῦ τοῦ πολέμου.



Salamis

Vocabulary for Section Two D

ἀκόσμ-ως in disorder	Μῆδ-ος, ὁ Persian (2a)	τῶν Περσ-ῶν of the Persians
ἀλλήλοις to one another	μισέ-ω hate	τῶν πραγμάτων of/in things, affairs
ἀλλήλ-ους one another (acc.)	μῖσος hatred (nom.)	φαίν-εται (it) appears
ἄλλ-ος -η -ο other, rest of	ναυμαχί-αν a naval battle (acc.)	φάσμα τι γυναικεῖον a phantom in female form (nom. n.)
ἀνα-χωρέ-ω retreat	Ξέρξ-ης Xerxes (nom.)	φεῦ alas!
ἀτάκτ-ως out of rank	ὁ βασιλεὺς the king	φεῦ τοῦ πολέμου alas for the war!
γίγν-ονται (they) become	οἱ δὲ (with οἱ μὲν) others	φεῦ τῶν Ἑλλήνων alas for the Greeks!
δειν-ός -ή -όν terrible, dire	οἱ μὲν (with οἱ δὲ) some	φοβ-οῦμαι (I) fear
διὰ (+acc.) because of	ὁμονοέ-ω be of one mind, agree	φοβ-εῖσθε be afraid of! (pl.)
δουλ-οῦνται (they) enslave	ὁμόνοι-α agreement (nom.)	ὥσπερ like, as
ἐλεύθερ-ος -α -ον free	ὁ Ξέρξης Xerxes	
ἐξαίφνης suddenly, out of the blue	οὐκέτι no longer	
ἐπειδὴ when, since, because	οὕτως in this way	
ἐπ-έρχ-ονται they advance against	πολέμι-οι, οἱ the enemy (2a)	
ἐπὶ (+acc.) to, against, towards	πόλεμ-ος, ὁ war (2a)	
ἐπι-πλέ-ω sail forward, attack	πολλ-ὴ much, great (nom.)	
ἔτι still	προσ-έρχ-ονται (they) advance	
εὖ well	τάξιν rank (acc.)	
ἡ μεταβολ-ή the change	τὰς ναῦς the ships	
θε-ᾶται (he) watches, gazes at	ταχέ-ως quickly	
θε-ός, ὁ god (2a)	τὴν ἀρετ-ὴν their courage	
κατὰ (+acc.) by, in, according to	τὴν ναυμαχί-αν the naval battle	
κολάζ-ω punish	τὴν πόλιν the city	
κόσμῳ in order	τὴν ὕβριν the aggression	
κυβερνήτα captain	τι α (nom.)	
λαμβάν-ω capture, take	τοῖς Ἕλλησι the Greeks	
μάλα very	τολμά-ω be daring	
μαχ-όμεθα (we) fight	τότε then	
μάχ-ονται (they) fight	τὸ φάσμα the phantom, apparition	
Μηδικ-ά, τὰ the Persian Wars (2b)	τοὺς ναύτ-ας the sailors	
	τοὺς Πέρσ-ας the Persians	

Vocabulary to be learnt

ἀναχωρέω *retreat*
 διὰ (+acc.) *because of*
 ἐλεύθερος *α on free*
 ἐπειδὴ *when*
 ἐπὶ (+ acc.) *against, at, to, to get*
 οὐκέτι *no longer*
 οὕτω(ς) *thus, so, in this way*
 πολέμιοι, οἱ *the enemy (2a)*
 πολέμιος *ἄ on hostile, enemy*
 πόλεμος, ὁ *war (2a)*
 ταχέως *quickly*
 τι α, *something*
 τολμάω *dare, be daring, undertake*
 ὥσπερ *like, as*

Section Three A–E: Athens and Sparta

A

As the ship enters the harbour, Dikaiopolis sees a light shining from Salamis. The reaction of the captain is abrupt.

In *World of Athens*: Peloponnesian War 1.56–81.

οὕτως οὖν ἡ ναῦς πρὸς τὸν λιμένα βραδέως χωρεῖ. ὁ δὲ Δικαιοπόλις λαμπάδα τινα ὁρᾷ ἐν Σαλαμῖνι. ἐρωτᾷ οὖν ὁ κυβερνήτης πόθεν ἡ λαμπάς· ἐπειδὴ δὲ ὁρᾷ, εὐθὺς σπεύδει πρὸς τὸν λιμένα.

- KYB. (*pointing towards the harbour*) 5
δεῦρο ἔλθε σὺ καὶ βλέπε. πρὸς γὰρ τὸν λιμένα ἀφικνούμεθα ἤδη.
- ΔΙΚ. (βλέπει πρὸς τὴν Σαλαμῖνα)
ἰδοῦ, ὦ κυβερνήτα. λαμπάδα τινα ὁρῶ ἐγὼ ἐν τῇ νήσῳ.
- KYB. τί φής; πόθεν ἡ λαμπάς; 10
ΔΙΚ. ὁπόθεν; ἰδοῦ.
- KYB. (βλέπει πρὸς τὴν νῆσον καὶ ὁ κυβερνήτης)
ὦ Ζεῦ. λαμπάδα γὰρ οὐχ ὁρᾷς, ἀλλὰ τὰ πυρά.
- NAYTHS τί φής; τὰ πυρά λέγεις; ὦ Ζεῦ. ἄγε δὴ, ὦ κυβερνήτα, σπεῦδε, 15
σπεῦδε καὶ σῶζε ἡμᾶς εἰς τὸν λιμένα.
- KYB. (*impatiently*)
ἀλλὰ σῶζω ὑμᾶς ἔγωγε. μὴ φοβεῖσθε· σπεύδω γάρ, καὶ ἐπιστρέφει ἤδη ἡ ναῦς εἰς τὸν λιμένα.
- ΔΙΚ. ἀλλὰ διὰ τί σπεύδομεν; ἄρα κίνδυνός τίς ἐστὶν ἡμῖν;
- NAY. νῆ τὸν Δία· ἐν κινδύνῳ ἡμεῖς ἐσμέν, ὦ Δικαιοπόλι, εὖ οἶδα 20
ὅτι. σπεύδομεν διότι τὰ πυρά δηλοῖ τι δεινόν.
- ΔΙΚ. τί δηλοῖ τὰ πυρά;
- NAY. σαφῶς δηλοῖ ὅτι αἱ πολέμια νῆες ἐπὶ ἡμᾶς ἐπέρχονται.

Vocabulary for Section Three A

Grammar for 3A–B

- Type 3a nouns: λιμὴν and νύξ (3a)
- Personal pronouns: ἐγώ, σύ, ἡμεῖς, ὑμεῖς

ἄγε come! (s.)	κίνδυνός τις some danger	ὑμᾶς you (acc. pl)
αἱ πολέμια νῆες the enemy ships	(nom.)	φής you (s.) say
ἀφ-ικνέ-ομαι arrive, come	κινδύνῳ danger	χωρέ-ω come, go
δειν-ός -ή -όν dire, terrible	λαμπάδ-α a torch (acc.)	
δή then (with imper.)	λαμπάδ-α τινα a torch (acc.)	Vocabulary to be learnt
διότι because	νῆ τὸν Δί-α yes, by Zeus	ἄγε come!
ἐπι-στρέφ-ω turn round	νῆσ-ος, ἡ island (2a)	ἀφικνέομαι (ἀφικ-) arrive, come
ἐρωτά-ω ask	ὁπόθεν where from?	ἐρωτάω (ἐρ-) ask
εὖ well	πόθεν from where?	ἰδοῦ look! here! hey!
εὐθὺς immediately	πυρ-ά, τὰ fire-signal (2b)	κίνδυνος, ὁ danger (2a)
Ζεῦ Zeus	Σαλαμῖνι Salamis	νῆσος, ἡ island (2a)
ἡ λαμπάς the torch	σπεύδ-ω hurry	πόθεν; from where?
ἡμᾶς us	τῇ νήσῳ the island	πυρά, τὰ fire-signal (2b)
ἡμῖν for/to us	τὴν Σαλαμῖνα Salamis	σπεύδω hurry
ἡ πόλις the city	τι δεινόν something terrible	χωρέω go, come
ἰδοῦ look! (s.)	τὸν λιμέν-α the harbour	

The attack on Peiraieus

Since Peiraieus was so vital for Athens' prosperity and safety, there was a system for early warning in the case of attack. Here Thucydides describes a surprise attack by sea on Peiraieus early on during the Peloponnesian War in 429, which, had it been successful, might have brought the war to an end at once:

'Knemos and Brasidas and the others in command of the Peloponnesian fleet decided on the advice of the Megarians to make an attempt on Peiraieus, the port of Athens, which the Athenians, reasonably enough because of their superiority at sea, had left open and unguarded. The plan was that each sailor should take his oar, cushion and oar-loop, and that they should then proceed on foot to the sea on the Athenian side, make for Megara as quickly as they could and launch from the docks at Nisaia [Megara's port] forty ships which happened to be there and then sail straight to Peiraieus... They arrived by night, launched the ships from Nisaia and sailed, not for Peiraieus as they had originally intended, thinking it too risky (and because the wind was unfavourable, it was said later) but to the promontory of Salamis that fronts Megara... Meanwhile beacons were lit to warn Athens of the attack, and the biggest panic of the war ensued.' (*World of Athens*, 2.25)

B

The scene on shore is one of utter confusion. Polos comes out of his house to find out what is going on. There he meets his neighbour Protarchos who, as an armed soldier on a trireme, is running to get his weapons.

In *World of Athens*: ships and hoplites 7.34; manning triremes 7.44–5.

ἐπειδὴ δὲ οἱ ἐν τῷ Πειραιεῖ ταῦτα τὰ πυρὰ ὀρώσι, πολὺς γίγνεται ἐν τῷ λιμένι θόρυβος, πολλὰ δὲ αἱ βοαί, οὐδαμοῦ δὲ κόσμος. νύξ γάρ ἐστι, καὶ πολλοὶ ἄνδρες φαίνονται ἐν ταῖς ὁδοῖς καὶ τὰ πυρὰ θεῶνται. Πρώταρχος καὶ Πῶλος ὁ γείτων ὀρώσι τοὺς ἄνδρας.

ΠΩΛΟΣ (ἔξω θεῖ ἐκ τῆς οἰκίας)
εἰπέ μοι, τίς ἡ βοή αὕτη; τίς ὁ θόρυβος οὗτος, ὦ γείτον;
ἄρα οἴσθα; μέγας μὲν γὰρ ὁ θόρυβος, μεγάλη δὲ ἡ βοή ἡ ἐν τῷ λιμένι.

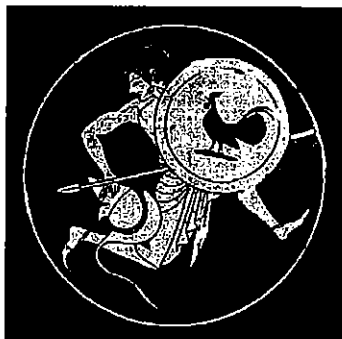
ΠΡΩΤΑΡΧΟΣ (θεῖ οἴκαδε)
δεῦρο ἐλθέ, ὦ γείτον, καὶ ἐκεῖσε βλέπε. ἄρα οὐχ ὀρᾷς ἐκεῖνα τὰ πυρὰ; ἰδοὺ. δῆλον γὰρ ὅτι ἐν κινδύνῳ ἐστὶν ἡ Σαλαμίς.

ΠΩΛΟΣ εἰπέ μοι, ὦ γείτον, ποῖ τρέχεις;

ΠΡΩΤ. οἴκαδε τρέχω ἔγωγε ἐπὶ τὰ ὅπλα. εἶτα δὲ εἰς τὴν ναῦν ταχέως πορεύομαι. δεινὸς γὰρ οὗτος ὁ κίνδυνος καὶ μέγας. ἀλλὰ διὰ τί σὺ οὐ μετὰ ἑμοῦ πορεύῃ;

ΠΩΛΟΣ καὶ δὴ μετὰ σοῦ πορεύομαι. ἀλλὰ μένε, ὦ φίλε.

ΠΡΩΤ. ἀλλὰ ποῖ σὺ τρέχεις;



τὰ ὅπλα

ΠΩΛΟΣ εἰς τὴν οἰκίαν ἔγωγε, ἐπὶ τὸν τροπωτῆρα καὶ τὸ ὑπηρεσίον. 20
δῆλον γὰρ ὅτι ἐπὶ ναυμαχίαν πορευόμεθα.

οὕτως οὖν ἐκφέρει ὁ μὲν Πῶλος τὸν τε τροπωτῆρα καὶ τὸ 25
ὑπηρεσίον, ὃ δὲ τοῦ Πρωτάρχου παῖς τὰ τε ὅπλα καὶ τὴν λαμπάδα
ἐκφέρει. ἔπειτα πορεύονται οἱ ἄνδρες πρὸς τὸν λιμένα.

Vocabulary for Section Three B

αὐτ-η this (with βο-ή) (nom.)	οἴκαδε home(wards)	τοῦ Πώλου Polos'
γείτον neighbour (voc.)	οἰκί-α, ἡ house (1b)	τοὺς ἄνδρ-ας the men
δειν-ός -ή -όν terrible	ὁ παῖς the slave	τρέχ-ω run
εἰπ-έ speak! tell (me)!	ὅπλα-α, τὰ weapons (2b)	τῷ λιμένι the harbour
εἶτα then	οὐδαμοῦ nowhere	τῷ Πειραιεῖ the Peiraeus
ἐκεῖν-α τὰ those (acc.)	οὗτ-ος ὁ this (nom.)	ὑπηρεσί-ον, τό cushion (2b)
ἐκεῖσε there, over there	οὗτ-ος this (with θόρυβος) (nom.)	φαίν-ομαι appear
ἐκ-φέρ-ω carry out	πολλ-αὶ many (nom.)	
ἔξω outside	πολλ-οὶ ἄνδρ-ες many men (nom.)	Vocabulary to be learnt
εὖ well	πολ-ὺς much, a lot of (nom.)	δεινός ἡ ὄν terrible, dire, clever
ἡ Σαλαμίς Salamis	πορεύ-ομαι journey, come, go	ἐγώ I
ἡμῖν for/to us	Πρώταρχ-ος, ὁ Protarchos (2a) (an armed soldier on a trireme)	εὖ well
θεά-ομαι watch, gaze at	Πῶλ-ος, ὁ Polos (2a) (a rower)	ἡμεῖς we
θέ-ω run	ταῖς ὁδοῖς the streets	θεάομαι watch, gaze at
θόρυβ-ος, ὁ din, hustle and bustle (2a)	ταῦτ-α τὰ these (acc.)	θόρυβος, ὁ noise, din, hustle and bustle (2a)
καὶ δὴ yes (I am . . .)	τὴν λαμπάδ-α the torch	οἰκίᾱ, ἡ house (1b)
κινδύνῳ danger	τὴν ναῦν the ship	οἴκαδε homewards
κόσμ-ος, ὁ order (2a)	τῆς οἰκίας the house	ὅπλα, τὰ weapons, arms (2b)
μέγας great (nom.)	τὸν λιμέν-α the harbour	πορεύομαι march, journey, go
μεγάλῃ great (nom.)	τὸν τροπωτῆρ-α the/his oar-loop	σύ you (s.)
μετὰ ἑμοῦ with me		ὕμεις you (pl.)
μετὰ σοῦ with you		φαίνομαι (φαν-) appear, seem
μοι to me		
νύξ night		
ὁ γείτων his neighbour		
οἱ ἄνδρ-ες the men		

C

Back on the ship, the rhapsode is terrified, but the crew assures him all will be well.

In *World of Athens*: Sparta 1.24, 7.11; Periclean policy 1.57; Athenian sea-power and empire 6.70–4.

ἐν δὲ τούτῳ ὃ τε Δικαιοπόλις καὶ οἱ ναῦται ἔτι πρὸς ἀλλήλους διαλέγονται.

- ΔΙΚ. ὦ Ζεῦ. δεινὸς γὰρ ὁ ἐν Σαλαμῖνι κίνδυνος ἡμῖν καὶ μέγας. ἰδοῦ, ὦ ῥαψῳδέ· ἀλλὰ ποῦ ἐστὶν ὁ ἄνθρωπος; οὐ γὰρ ὁρῶ ἐκεῖνον τὸν ἄνδρα. 5
- NAY. ἰδοῦ, ἴπῳσσει· οὗτος ὁ ῥαψῳδὸς ἐν τῇ νηί, ὥσπερ Ἀχαιοὺς ὑφ' Ἑκτορί. φοβεῖται γὰρ τοὺς Λακεδαιμονίους.
- ΔΙΚ. εἰπέ μοι, ὦ ῥαψῳδέ, τί ποιεῖς; τίς φόβος λαμβάνει σε; σὺ γὰρ στρατηγὸς εἶ τῶν Ἑλλήνων ἄριστος. μὴ ποιεῖ τοῦτο μηδὲ φοβοῦ τοὺς Λακεδαιμονίους τούτους. ἰδοῦ, ἐγγὺς τοῦ λιμένος ἐσμέν ἤδη. μὴ οὖν φοβοῦ. 10
- PAY. (still shaking with fear) τί φῆς; ἄρα ἀφικνούνται οἱ Λακεδαιμόνιοι; φοβοῦμαι γὰρ τοὺς Λακεδαιμονίους ἔγωγε. τοὺς γὰρ ναύτας λαμβάνουσιν ἐκεῖνοι καὶ ἀποκτείνουσιν. 15
- NAY. ἀλλὰ οὐδεμία ναῦς ἔρχεται, ὦ τᾶν, καὶ δῆλον ὅτι οὐκ ἀφικνεῖται Λακεδαιμόνιος οὐδεὶς, οὐδὲ λαμβάνει οὐδένα, οὐδὲ ἀποκτείνει οὔτε ἡμᾶς οὔτε ὑμᾶς. σὺ δὲ οὐ μὲν ἡσυχία τοὺς τοῦ Περικλέους λόγους; 20
- PAY. τίνες οἱ λόγοι; λέγε μοι· οὐ γὰρ μὲν ἡσυχόμαι.
- NAY. ἄκουε οὖν τί λέγει ὁ Περικλῆς ἐν τῇ ἐκκλησίᾳ περὶ τοῦ πολέμου καὶ τῶν ναυτικῶν· μὴ φοβεῖσθε, ὦ ἄνδρες Ἀθηναῖοι, τοὺς Λακεδαιμονίους. ἐκεῖνοι μὲν γὰρ κρατοῦσι κατὰ γῆν, ἡμεῖς δὲ κατὰ θάλατταν. ἀλλὰ καὶ ἡμεῖς ἔχομεν ἐμπειρίαν τινὰ κατὰ γῆν, ἐκεῖνοι δὲ οὐδεμίαν ἔχουσιν εἰς τὰ ναυτικά ἐμπειρίαν. 25

Vocabulary Section Three C

Grammar for 3C–E

- Adjectives/pronouns: οὗτος, ἐκεῖνος
- Adjectives: πολὺς, μέγας
- Irregular nouns: ναῦς, Ζεύς
- Negatives

ἀλλήλ-ους one another (acc.)

ἀπο-κτείν-ω kill

Ἀχαι-ός, ὁ Akhaian (2a)
(Homer's word for 'Greek')

γῆ, ἡ land (1a)

δια-λέγ-ομαι converse

ἐγγὺς τοῦ λιμένος near the harbour

εἰπ-έ speak! tell me!

ἐκεῖν-οι οἱ those (nom.)

ἐκεῖν-οι they, those men (nom.)

ἐκεῖν-ον τὸν ἄνδρ-α that man

ἐμπειρί-αν τινὰ some experience

ἐν τούτῳ meanwhile

ἔτι still

Ζεῦ Zeus

κατὰ (+acc.) on, by

κρατέ-ω hold sway, power

Λακεδαιμόνι-ος, ὁ Spartan (2a)

Λακεδαιμόνι-ος οὐδεὶς no Spartan (at all)

λαμβάν-ω take, capture

λόγ-ος, ὁ word (2a)

μηδέ and don't

μνησθ-ομαι remember

μοι to me

ναυτικ-ός -ή -όν naval

ναυτικά, τὰ naval matters (2b)

ὁ ἄνθρωπος the man

ὁ Περικλῆς Pericles

οὐδαμ-ῶς in no way, not at all

οὐδὲ and not

οὐδεμία ναῦς no ship

(nom.)

οὐδεμί-αν ἐμπειρί-αν no experience (acc.)

οὐδέν-α any one at all (acc.)

οὗτ-ος ὁ this

περὶ τοῦ πολέμου καὶ τῶν ναυτικῶν about the war and naval matters

πτώσσω crouch, cower

Σαλαμῖνι Salamis

σε you (s.) (acc.)

τᾶν my dear chap

(condescending)

τῇ ἐκκλησίᾳ the Assembly of the people (where all political decisions were made)

τῇ νηί the ship

τίνας what? (nom.)

τις someone, one (nom.)

τοῦ Περικλέους Pericles' (1a)

τούτ-ο this (acc.)

τούτ-ους these (with τοὺς Λακεδαιμονίους)

ὕμῶν of you

ὕφ' Ἑκτορί at Hektor's

mercy (Hektor: Trojan hero killed by Akhilleus)

φῆς you (s.) say

φόβ-ος, ὁ fear (2a)

Vocabulary to be learnt

ἀλλήλους each other, one another (2a)

ἄλλος ἢ ὁ other, the rest of

ἐγγὺς (+gen.) near, nearby

εἰπέ speak! tell me!

ἐπεὶ when, since, because

κατὰ (+acc.) in, on, by, according to

Λακεδαιμόνιος, ὁ Spartan (2a)

λαμβάνω (λαβ-) take, capture

λόγος, ὁ word, speech; story, tale (2a)

μανθάνω (μαθ-) learn, understand

ναυτικός ἢ ὁ naval

οὐδέ and not, not even

τέχνη, ἡ skill, art, expertise (1a)

καὶ δὴ καὶ οὐ ραδίως μανθάνουσιν οἱ Λακεδαιμόνιοι τὰ
ναυτικά, εὖ οἶδα ὅτι, ἐπεὶ γεωργοὶ εἰσι καὶ οὐ θαλάττιοι.
τὸ δὲ ναυτικὸν τέχνη ἐστὶ καὶ ταύτην μανθάνουσιν οἱ
ἄνθρωποι διὰ τὴν μελετὴν, ὥσπερ καὶ τὰς ἄλλας τέχνας,
ἄλλως δὲ οὐδαμῶς. ὑμεῖς γὰρ δὴ εὖ ἴστε ὅτι οὐ ραδίως,
ἀλλὰ χαλεπῶς καὶ μετὰ πολλῆς μελετῆς, μανθάνετε
ταύτην τὴν τέχνην. – “ἀλλὰ οἱ Λακεδαιμόνιοι” – φησὶ τις
ὑμῶν – “ἄρα οὐ μελετῶσιν;” – ἐγὼ δὲ ἀποκρίνομαι “οὐκ,
ἀλλὰ ἡμεῖς, ἐπεὶ κρατοῦμεν κατὰ θάλατταν, κωλύομεν.”
ΔΙΚ. (*comfortingly*)
καὶ μὴν ὁρᾶτε τὸν λιμένα. ὅσαι αἱ λαμπάδες, ὅσαι αἱ νῆες,
ὅσος ὁ θόρυβος, ὅσοι οἱ ἄνδρες, ἰδοὺ ὥσπερ γὰρ μύρμηκες,
οὕτω συνέρχονται ἐκεῖνοι οἱ ναῦται εἰς τὸν λιμένα. μέγα
γὰρ ἡμῖν τὸ πλῆθος τὸ τῶν τε νεῶν καὶ τῶν τριηράρχων.

αἱ λαμπάδ-ες the torches	καὶ μὴν pay attention! See!	οἱ ἄνδρ-ες the men
αἱ νῆ-ες the ships	κατὰ (+acc.) on, by	οὕτω = οὕτως
ἄλλ-ος -η -ο other, rest of	κρατέ-ω hold sway, power	ῥαδί-ως easily
ἄλλ-ως otherwise	κωλύ-ω prevent, stop	συν-έρχ-ομαι assemble,
ἀπο-κρίν-ομαι answer	Λακεδαιμόνι-ος, ὁ Spartan	come together, swarm
γὰρ δὴ really, I assure you	(2a)	ταύτ-ην it, this (acc.)
γεωργ-ός, ὁ farmer (2a)	μανθάν-ω learn	ταύτ-ην τὴν this (acc.)
ἐκεῖν-οι οἱ those (nom.)	μέγα great (nom.)	τέχνη-η, ἡ skill (1a)
ἐκεῖν-οι they, those men	μελετά-ω practice	τὸν λιμέν-α the harbour
(nom.)	μελετ-ή, ἡ practice (1a)	τὸ πλῆθος the number
ἐπεὶ since, because	μετὰ πολλῆς μελετῆς with	τριηράρχ-ος, ὁ trierarch (2a)
ἡμῖν to/for us	much practice	τῶν νεῶν of the ships
θαλάττι-ος -α -ον sea, of	μύρμηκ-ες ants (nom.)	φησὶ (he) says
the sea	ναυτικά, τὰ naval matters (2b)	χαλεπ-ῶς with difficulty
καὶ δὴ καὶ and moreover	ναυτικόν, τό navigation (2b)	

D

Dikaiopolis disembarks and observes the chaos. Polos is sent off to rouse the ship's trierarch (master) by an agitated boatswain.

In *World of Athens*: trierarchs 7.43–6; deme-names 5.12.

ἐπεὶ οὖν ὁ Δικαιοπόλις καὶ ὁ ῥαψωδὸς εἰς τὴν γῆν ἀφικνοῦνται,
θόρυβος γίνεταί πολυς. οἱ δὲ ἄνδρες ἡσυχάζουσι καὶ τὴν θέαν
θεῶνται. ἐγγὺς δὲ τῆς νεῶς ἐστὶ κελευστής τις, βοᾷ δὲ οὕτως.

ΚΕΛΕΥΣΤΗΣ εἶπέ μοι, ποῦ ὁ τριηράρχος ὁ ἡμέτερος;
ΠΩΛΟΣ δῆλον ὅτι οἴκοι, ὦ κελευστά. καθεύδει γὰρ πού.
ΚΕΛ. οἴμοι. δεινὸς μὲν ὁ τῶν Ἀθηναίων κίνδυνος, ἀλλὰ ἐκεῖνος
οἴκοι καθεύδει. σπεῦδε οὖν, ὦ Πῶλε, καὶ ζήτει τὸν τριηράρχον
καὶ λέγε περὶ τούτου τοῦ ἐν Σαλαμῖνι κινδύνου.
ΠΩΛΟΣ μάλιστά γε, ὦ κελευστά.
(οὕτως οὖν τρέχει ταχέως πρὸς τὸν τριηράρχον ὁ Πῶλος. τέλος δὲ
εἰς τὴν θύραν ἀφικνεῖται.)
ΠΩΛΟΣ (*knocks on the door*)
παῖ, παῖ. τί ποιεῖς; ἄρα καθεύδει ὁ παῖς; παῖ, παῖ.
ΠΑΙΣ (*blearily*)
τίς ἐστι; τίς βοᾷ;
(*opens the door*)
διὰ τί καλεῖς με; τίνα ζητεῖς;
ΠΩΛΟΣ εἶπέ μοι, ἄρα ἔνδον ἐστὶν ὁ τριηράρχος; ἢ οὐχ οὕτως;
ΠΑΙΣ οὕτως γε.
ΠΩΛΟΣ φέρε, ὦ παῖ, διὰ τί ἔτι μένεις καὶ οὐ καλεῖς τὸν δεσπότην;
ζητῶ γὰρ ἐκεῖνον.
ΠΑΙΣ ἀλλὰ ἀδύνατον· καθεύδει γὰρ ὁ δεσπότης ἡσυχος.
(*shuts the door*)
ΠΩΛΟΣ τί φῆς; ἀδύνατον; βάλλε εἰς κόρακας· μὴ παῖζε πρὸς ἐμέ.
(*he approaches the door*)
διὰ τί οὐ κόπτω ταύτην τὴν θύραν; τριηράρχε, τριηράρχε·
σὲ γὰρ βοῶ.

Vocabulary for Section Three D

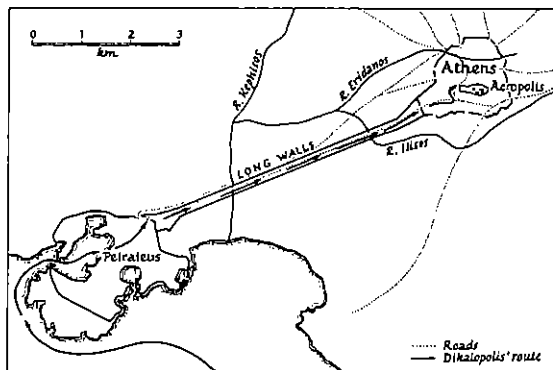
ἀ-δύνατ-ος -ον impossible	θύρ-α, ἡ door (1b)	οὕτως γε yes, he is
βάλλε εἰς κόρακ-ας go to hell! (lit. 'to the crows')	καθεύδ-ω sleep	παῖ slave!
βοᾷ-ω shout (for)	καλέ-ω call, summon	περὶ τούτ-ου τοῦ κινδύνου
γὰρ πού of course, no need to say	κελευστ-ής, ὁ boatswain (1d)	about this danger
δεσπότης, ὁ master (1d)	κελευστ-ής τις a boatswain	πολ-ύς much (nom.)
ἐκεῖν-ον him (acc.)	(<i>he gave the time to the rowers</i>)	Σαλαμῖνι Salamis
ἐκεῖν-ος he (nom.)	κόπτ-ω knock	σὲ you (acc. s.)
ἐμὲ me (acc.)	μάλιστά γε yes, all right	ταύτ-ην τὴν this (acc.)
ἔνδον inside	με me (acc.)	τῆς νεῶς the ship
ἔτι still	μοι to me	τίνα whom? (acc.)
ζητέ-ω seek, look for	οἱ ἄνδρ-ες the men	τρέχ-ω run
ἡσυχ-ος -ον quiet, quietly	οἴκοι at home	τριηράρχ-ος, ὁ trierarch,
θέ-α, ἡ sight (1b)	ὁ παῖς the slave	master (2a)
	οὗτ-ος he, the latter (nom.)	φέρ-ε come now!
		φῆς you (s.) say, mean

ΤΡΙΗΡΑΡΧΟΣ βάλλε^ν εἰς^ν κόρακας. ἀλλὰ τίς κόπτει τὴν θύραν; τί
 τοῦτο^ν τὸ^ν πρᾶγμα^ν ἐστὶ; τίς καλεῖ με; τίς βοᾷ;
 ΠΩΛΟΣ Πῶλος καλεῖ σε, ὁ^ν Κυδαθηναίου, ἐγώ.
 ΤΡΙ. ἀλλὰ καθεύδω ἥσυχος –
 ΠΩΛΟΣ ἀλλὰ μὴ κάθειδε, ὦ τριήραρχε· ἐν κινδύνῳ γὰρ ἡ^ν Σαλαμίς.
 ἐλθε καὶ βλέπε ἐκεῖσε. ἄρα οὐχ ὁρᾷς ἐκεῖνα^ν τὰ πυρά;
 ΤΡΙ. τί φής; ἄρα παίζεις πρὸς ἐμέ;
 (ὁρᾷ τὰ πυρά τὰ ἐν τῇ^ν νήσῳ)
 οἱμοι. μένε, ὦ Πῶλε. ταχύ γὰρ ἔρχομαι.

βοά-ω shout (for)
 ἐκεῖν-α τὰ those (acc.)
 ἐκεῖσε there
 ἡ Σαλαμίς Salamis
 ἥσυχ-ος -ον quiet,
 quietly
 θύρ-α, ἡ door (1b)
 καθεύδ-ω sleep
 καλέ-ω call, summon
 κινδύνῳ danger
 κόπτ-ω knock

οἱ ἄνδρ-ες the men
 ὁ Κυδαθηναίους the
 member of Kydathene
 deme (a district of
 Athens)
 ταχύ quickly
 τῇ νήσῳ the island
 τοῦτ-ο τὸ πρᾶγμα this
 business (nom.)
 φής you (s.) say, mean

Vocabulary to be learnt
 βοάω shout (for)
 ἔτι still, yet
 ζητέω look for, seek
 θύρᾱ, ἡ door (1b)
 καθεύδω sleep
 καλέω call, summon
 κελευστής, ὁ boatswain (1d)
 οἶκοι at home
 τρέχω (δραμ-) run
 τριήραρχος, ὁ trierarch (2a)



Athens and the harbours of Peiraieus



τὴν σπονδὴν σπένδει

E

Captain and crew finally embark on their trireme. Ritual prayers accompany their departure.

In *World of Athens*: libations 3.28.

τέλος δὲ ἐμβαίνουνσι μὲν εἰς τὰς^ν ναῦς οἱ ναῦται καὶ ὁ κελευστής,
 ἐμβαίνει δὲ καὶ ὁ τριήραρχος. καὶ ἐπειδὴ ἐκεῖνος κελεύει, ἡ ναῦς
 ἀποπλεῖ.

ΤΡΙ. κατακέλευε δὴ, ὦ κελευστά.
 ΚΕΛ. ὠδὲπ^ν ὅπ^ν ὠδὲπ^ν ὅπ.
 ΤΡΙ. εὖ γε. νῦν γὰρ σπονδὴν τοῖς^ν θεοῖς σπένδω καὶ τὰς εὐχὰς
 εὐχομαι.
 (τὰς εὐχὰς εὐχεται)
 ὦναξ Πόσειδον – σὺ μὲν γὰρ σωτὴρ ἄριστος τῶν ναυτῶν,
 ἡμεῖς δὲ πολλάκις ὑπὲρ^ν τῆς^ν σωτηρίας σοι θυσίας θύομεν
 – σῶζε ἡμᾶς ἐπὶ τὴν^ν πατρίδα πάλιν.
 (τὴν σπονδὴν σπένδει)
 νῦν δὲ κατακέλευε αὖθις, ὦ κελευστά.
 ΚΕΛ. ὠδὲπ^ν ὅπ^ν ὠδὲπ^ν ὅπ. εὖ γε, ὦνδρες. ἀποπλεῖ γὰρ ἡ ἡμετέρα ναῦς.
 ΤΡΙ. ταχέως νῦν, ὦ κελευστά· κατακέλευε δὴ.
 ΚΕΛ. ὠδὲπ^ν ὅπ^ν, ὠδὲπ^ν ὅπ^ν, ὠδὲπ^ν ὅπ^ν.

Vocabulary for Section Three E

ἀπο-πλέ-ω sail off
 δὴ then, now
 ἐκεῖν-ος the former (nom.)
 ἐμ-βαίν-ω embark
 εὖ γε well done!
 εὐχ-ή, ἡ prayer (1a)
 εὐχ-ομαι pray
 θυσί-α, ἡ sacrifice (1b)
 θύ-ω sacrifice
 κατα-κελεύ-ω give the time
 κελεύ-ω order, give orders
 πάλιν back, again
 πολλάκις often

Πόσειδον Poseidon (sea
 god) (voc.)
 σοι to you (s.)
 σπένδ-ω make a libation
 σπονδ-ή, ἡ libation (1a)
 σωτὴρ saviour (nom.)
 τὰς ναῦς the ships
 τὴν πατρίδ-α our fatherland
 τοῖς θεοῖς to the gods
 ὑπὲρ^ν τῆς^ν σωτηρίας for our
 safety
 ὦναξ=ὦ ἄναξ O lord!
 ὦνδρες=ὦ ἄνδρ-ες men!

ὠδὲπ ὅπ in ... out... in ... out

Vocabulary to be learnt
 δὴ then, indeed
 ἐμβαίνω (ἐμβα-) embark
 εὐχή, ἡ prayer (1a)
 εὐχομαι pray
 θυσία, ἡ a sacrifice (1b)
 θύω sacrifice
 κελεύω order
 σπένδω pour a libation
 σπονδή, ἡ a libation (1a)



Ζεύς

Part Two Moral decay?

Introduction

The later part of the fifth century was a time when many traditional values were shaken by new ideas. As Dikaiopolis and the rhapsode make their way towards Athens, a city torn by war and plague, they see examples of the breakdown of conventional respect for law and the gods.

The changing attitude to traditional values is explored further through consideration of the influence of Socrates (Σωκράτης) and the sophists as seen by both the comic poet Aristophanes (Ἀριστοφάνης) and the philosopher Plato (Πλάτων).

Contemporary interest in the comparison of behaviour in different societies will be illustrated by a story from the historian Herodotus (Ἡρόδοτος), before we return to Dikaiopolis and the immediate problems of the war.

Sources

Thucydides, *Histories* 2.13–17, 51–3, 66–7; 3.83
Pindar, *Pythian* 8.135
Euripides, *Alkestis* 780ff.
Xenophon, *Hellenika* 2.iii.52ff.

Solon, *Elegies* 4.31–2 (West)
Aristophanes, *Clouds* 1–246, 694–791
Plato, *Apology* 20c–23b
Euthydemus 275–277c
Herodotus, *Histories* 4.110–16

Time to be taken

Seven weeks

Section Four A–D: Lawlessness in Athenian life

A

Dikaiopolis and the rhapsode walk up towards the city between the Long Walls, through an area crowded with makeshift dwellings, where Dikaiopolis has now made his home. All around are funeral pyres, ready to receive their dead; one belongs to a neighbour of Dikaiopolis.

In *World of Athens*: walls of Athens 1.41, 2.23, 32; Pericles 1.57; farmers 2.14, 5.51; sea-power 7.3; the plague 1.57, 3.7, 5.82.

- ΡΑΨ. ὦ Ἡράκλεις, ὅσον' ἀνθρώπων ἵπληθος. πλέα γὰρ φαίνεται τὰ τεῖχη. διὰ τί τοσοῦτον ἵπληθος ἔχει ἡ πόλις, ὦ Δικαιοπόλι; οἵμοι, τί τοῦτο; πυράς τινας ὄρω. εἰπέ μοι, πρὸς τῶν θεῶν, τίς ἡ αἰτία; ἦ που δήλον ὅτι δαίμων τις κακὸς κολάζει τὴν πόλιν. 5
- ΔΙΚ. κακοδαίμων νῆ Δία ἡ πόλις ἐστίν, ὦ ῥαψωδέ, κακόδαιμον δὲ τὸ ἵπληθος, κακοδαίμονες δὲ οἱ γεωργοὶ μάλιστα. αἴτιος δὲ πρῶτον μὲν ὁ πόλεμος, ἔπειτα δὲ καὶ ὁ Περικλῆς.
- ΡΑΨ. ἀλλὰ στρατηγὸς ἄριστος ὁ Περικλῆς. ὁ γὰρ ναύτης – 10
- ΔΙΚ. ἀλλὰ δῆλόν ἐστιν ὅτι φιλεῖ τὸν Περικλέα ἐκεῖνος, ναύτης ὢν. ἐγὼ δὲ ναύτης οὐκ εἰμι, ἀλλὰ γεωργός. καὶ γεωργὸς ὢν



ὀλοφύρομαι τὸν ἐμὸν υἱόν, οὐκέτ' ὄντα

Περικλέα αἴτιον νομίζω. φησὶ γάρ – ‘ἡμεῖς μὲν κρατοῦμεν κατὰ θάλατταν, Λακεδαιμόνιοι δὲ κατὰ γῆν. καταλείπετε οὖν, ὦ γεωργοί, τὰς οἰκίας καὶ τὴν γῆν, καὶ εἰσκομίζεσθε εἰς τὸ ἄστυ τὰ ὑμέτερα ἱσκεύη. καὶ μὴ φροντίζετε. πόλις γὰρ οὐκ οἰκήσεις ἡ γῆ, ἀλλὰ ἄνδρες.’ 15

οὕτω μὲν οὖν πείθει ἡμᾶς ὁ Περικλῆς, ῥήτωρ ὢν πιθανός. ἡμεῖς δὲ εἰσκομιζόμεθα ἐκ τῶν ἀγρῶν τοὺς παῖδας καὶ τὰς γυναῖκας καὶ τὰ ἄλλα ἱσκεύη. τὰ δὲ πρόβατα εἰς τὴν Εὐβοίαν διαπεμπόμεθα. 20

Vocabulary for Section Four A

Grammar for 4A–B

- Types 3b, c, e, f nouns: πρᾶγμα, πλῆθος, πόλις, πρέσβυς, ἄστυ
- Adjectives: εὐφρων
- Adjectives/pronouns: τις, τίς, οὐδεὶς
- Present participles: ὢν

ἀγρ-ός, ὁ field (pl. country) (2a)	κατα-λείπ-ω leave behind	πρῶτον (μὲν) first
αἰτί-α, ἡ reason, cause (1b)	κολάζ-ω punish	πυρ-ά, ἡ funeral pyre (1b)
αἴτι-ος -ᾶ -ον responsible	κρατέ-ω hold sway	ῥήτωρ (ῥητορ-), ὁ politician, orator (3a)
γεωργ-ός, ὁ farmer (2a)	μάλιστα particularly	τὰ σκεύ-η equipment, furniture
δαίμων (δαιμον-), ὁ god, daimon (3a)	νῆ (+ acc.) by . . . !	τὰ τεῖχ-η the walls (of the city)
δια-πέμπ-ομαι send across	νομίζ-ω think x (acc.) to be Y (acc.)	τὴν πόλ-ιν the city
εἰσ-κομίζ-ομαι bring in	οἰκήσ-εις dwellings (nom., acc.)	τινας some (acc.)
Εὐβοί-α, ἡ Euboea (1b)	ὁ Περικλῆς Pericles	τὸ ἄστ-υ the city (of Athens)
ἡ πόλις city	ὅσον πλῆθος what a lot! (nom.)	τὸν Περικλέ-α Pericles
ἦ που surely	πείθ-ω persuade	τοσ-οῦτ-ον πλῆθος so great a number
Ἡράκλεις Herakles!	πιθαν-ός -ῆ -όν persuasive	φησὶ he says
κακο-δαίμων wretched, unlucky (nom.)	πλέ-ως -α -ων full	φιλέ-ω love, be well disposed to
κακό-δαιμον wretched, unlucky (nom.)	πόλ-ις city (nom.)	ὢν being (nom.)
κακο-δαίμον-ες wretched, unlucky (nom.)	πρόβατ-α, τὰ sheep (2b)	
	πρὸς τῶν θε-ῶν in the name of the gods	

ἐπειδὴ δὲ ἡμεῖς, πολλοὶ ὄντες, ἀφικνούμεθα εἰς τὸ ἄστυ,
χαλεπὸν γίγνεται τὸ πρᾶγμα. τὰς μὲν γὰρ οἰκῆσεις, ὀλίγας
οὔσας, ἔχουσιν οἱ ἄστοί, ἡμεῖς δὲ πρῶτον μὲν τὰ μακρὰ
τείχη, ἔπειτα δὲ τὰ ἱερὰ οἰκοῦμεν. μετὰ δὲ ταῦτα ἡ νόσος
ἐπιγίγνεται, καὶ δεινὴ οὔσα πολλοὺς ἄνδρας διαφθείρει 25
καὶ πολλὰς γυναῖκας καὶ πολλὰ παιδιά. διαφθείρει δὲ καὶ
τοὺς ἐμοὺς οἰκείους ἡ νόσος. ὀλοφύρομαι γὰρ ἔτι καὶ νῦν
τὸν ἐμὸν υἱόν, οὐκέτ' ὄντα, καὶ τὴν ἐμὴν γυναῖκα,
οὐκέτ' οὔσαν. ἔχεις τὸ πρᾶγμα. ἐμὲ οὖν ὄρα, ὦ ῥαψωδέ,
κακοδαίμονα ὄντα. τήν δὲ πόλιν ὄρα κακοδαίμονα δὴ 30
οὔσαν. τοὺς δ' ἐν τῇ πόλει ὄρα κακοδαίμονας ὄντας.

ἀστ-ός, ὁ townsman (2a)	οἰκεῖ-ος, ὁ member of family (2a)	τὸ πρᾶγμα the matter
γυνή (γυναικ-), ἡ wife, woman (3a)	ὀλίγ-οι -αι -α few	υἱ-ός, ὁ son (2a)
δ'=δέ	ὀλοφύρ-ομαι lament, mourn for	ὕμετερ-ος -α -ον your (where 'you'=more than one)
δια-φθείρ-ω kill, destroy	ὄντ-α (acc.) } being	χαλεπ-ός -ή -όν difficult
ἐπι-γίγν-ομαι occur, follow	ὄντ-ες (nom.) }	
ἔτι καὶ νῦν even now	ὄντ-ας (acc.) }	
ἱερ-όν, τό sanctuary (2b)	οὐκέτ'=οὐκέτι	Vocabulary to be learnt
κακο-δαίμον-α wretched, unlucky (acc.)	οὔσ-α (nom.) }	γεωργός, ὁ farmer (2a)
κακο-δαίμον-ας wretched, unlucky (acc.)	οὔσ-αν (acc.) }	γυνή (γυναικ-), ἡ woman, wife (3a)
μακρ-ός -ά -όν long	οὔσ-ας (acc.) }	δαίμων (δαιμον-), ὁ god, daimon (3a)
μετὰ (+ acc.) after	παιδί-ον, τό child (2b)	ἔτι καὶ νῦν even now, still now
μοι to me	Περικλέ-α Pericles (acc.)	κρατέω hold sway, power (over)
νόσ-ος, ἡ plague (2a)	πόλ-ις city (nom.)	νή (+acc.) by ...!
οἰκέ-ω dwell in, reside in	τὴν πόλ-ιν the city	ὀλίγος ἡ ον small, few
οἰκήσ-εις dwellings (nom., acc.)	τῇ πόλει the city	
	τὸ ἄστ-υ the city (of Athens)	
	τὸ πλῆθος the people	

The plague of Athens

'All the usual funerary rituals were turned upside down, and they buried the dead as best they could. Because so many died, people ran out of the necessary means of burial and took refuge in disgraceful methods. They would commandeer a funeral pyre made for others, put their own dead on it and set it alight; or throw the corpse they were carrying onto an already burning pyre and make off.' (Thucydides, *Peloponnesian War* 2.52)

B

At this moment a young man approaches, followed at a distance by his slave, who is labouring under a heavy weight.

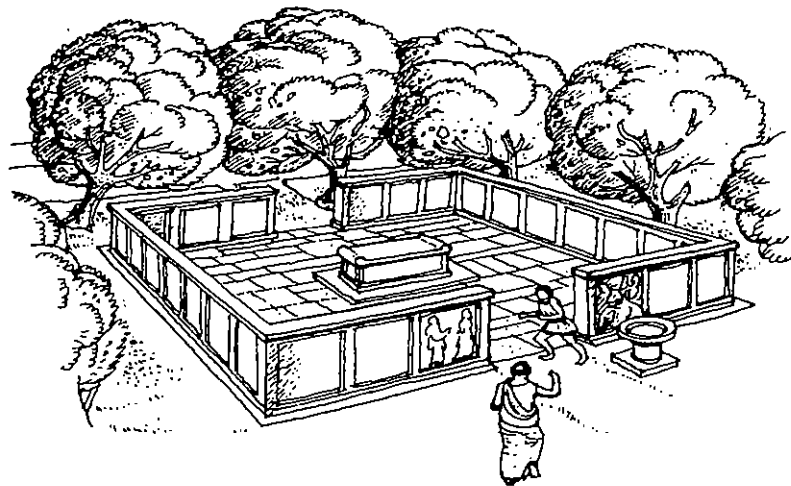
In *World of Athens*: death and burial 5.78–83; *hubris* 4.17; relations between gods and men 3.22–7.

NEANIAΣ	ἰδοῦ, πυρά. δεῦρ' ἐλθέ, ὦ παῖ, ταχέως.	
ΔΟΥΛΟΣ	μένε, ὦ δέσποτα, μένε καὶ μὴ σπεῦδε. βαρὺς γάρ ἐστιν ὁ νεκρὸς οὗτος, βαρὺν δ' ὄντα βραδέως δὴ φέρω ἔγωγε.	
ΔΙΚ.	(overhearing)	
	τί φής; νεκρόν τινα φέρεις;	5
NEAN.	(ignoring Dikaiopolis)	
	ἄγε νυν, ὦ παῖ, ἐπίβαλλε τὸν νεκρὸν ἐπὶ τὴν πυρὰν ταύτην.	
ΔΙΚ.	(shocked, comes forward)	
	ἀλλὰ τί ποιεῖτε; μὴ ποιεῖτε τοῦτο, πρὸς θεῶν. παύεσθε.	
NEAN.	(turns angrily on Dikaiopolis and hits him)	10
	μὴ κώλυε, ὦ ἄνθρωπε.	
ΔΙΚ.	ὦ μίαιρε, τύπτεις ἐμὲ πολίτην ὄντα; ὦ τῆς ὕβρεως. μὴ τύπτε.	
ΓΕΡΩΝ	(comes out of his shack)	
	τί τὸ πρᾶγμα; τίνες αἱ βοαί; οὗτος, τί ποιεῖς; τύπτεις πολίτην; ὦ τῆς ἀνομίας. παῦε. οἴμοι, τί τοῦτο; νεκρὸν ἐπιβάλλεις ἐπ' ἐκείνην τὴν πυρὰν; ὦ τῆς ἀσεβείας. παῦε – 15	
NEAN.	(threateningly)	
	μὴ κώλυε, ὦ γέρον.	

Vocabulary for Section Four B

βαρ-ύς (nom.) }	ἄνθρωπε=άνθρωπε	τὸ πρᾶγμα the matter
βαρ-ὺν (acc.) }	ὄντ-α (acc.) being	τύπτ-ω strike
δεσπότης, ὁ master (1d)	οὗτος, hey, you!	φέρ-ω carry
δεῦρ'=δεῦρο	παύ-ομαι stop	φής you (s.) say
ἐπι-βάλλ-ω throw onto	παῦ-ε stop!	ὦ τῆς ἀνομίας what lawlessness!
κωλύ-ω prevent, stop	πολίτ-ης, ὁ citizen (1d)	ὦ τῆς ἀσεβείας what irreverence!
μιαρ-ός -ά -όν foul, polluted	πρὸς θε-ῶν in the name of the gods!	ὦ τῆς ὕβρεως what aggressive behaviour!
νεκρ-ός, ὁ corpse (2a)	πυρ-ά, ἡ funeral pyre	
νεκρ-ὸν τιν-α a corpse (acc.)	(1b)	

- ΓΕΡ. ἀλλὰ θάπτω τήμερον τὸν ἐμὸν υἱόν, καὶ ἐμὴ ἡ πυρά.
 ΝΕΑΝ. οὐ φροντίζω ἔγωγε. 20
 ΓΕΡ. ἄρ' οὐ σέβῃ τοὺς θεοὺς; ἄρ' οὐ τιμᾷς τοὺς τῶν ἀνθρώπων νόμους; ἀλλ' οὐδὲν κωλύει σε, οὔτε θεῶν φόβος οὔτε ἀνθρώπων νόμος;
 ΝΕΑΝ. τί φῆς; νεκροὶ ἐπὶ νεκροῖς πίπτουσιν, ἀποθνήσκουσι δ' οἱ ἄνθρωποι ὥσπερ πρόβατα ἐν ταῖς οἰκίαις καὶ ἐν τοῖς ἱεροῖς, σὺ δέ μοι θεοὺς λέγεις καὶ νόμους; ὦ μῶρε σύ – οἱ γὰρ θεοὶ ἢ οὐκ εἰσὶν ἢ οὐ φροντίζουσιν ἡμῶν, ἐπειδὴ ἡ νόσος διαφθείρει τοὺς τε εὐσεβεῖς ἅμα καὶ τοὺς ἀσεβεῖς. ποῦ γὰρ ἡ ἐμὴ μήτηρ καὶ ὁ πατήρ, εὐσεβοῦντες αἰεὶ; νῦν δέ ποῦ ἐστὶν ὁ ἀδελφός, εὐσεβέστατος ἀνθρώπων ὢν; ἰδοῦ. 30
(points to the corpse)
 καὶ μὴ μοι λέγε περὶ νόμων καὶ ὕβρεως. οὐ γὰρ φοβοῦμαι τὴν κόλασιν. ἢ οὐκ οἶσθα ὅτι ἐφήμεροι οἱ ἄνθρωποι; τί δ' ἐσμέν; τί δ' οὐκ ἐσμέν;
 'σκιᾶς ὄναρ ἄνθρωπος'. 35
(sets light to the pyre)
 ΓΕΡ. παῦε, παῦε. ἀτιμάζεις γὰρ τοὺς θεοὺς, θνητὸς ὢν.
 ΝΕΑΝ. ἀλλ' οὐκ ἀτιμάζω τοὺς θεοὺς ἔγωγε. τιμῶ γὰρ μάλιστα τὴν Ἀφροδίτην. καλὴ γὰρ καὶ εὐφρων ἡ θεός. καλὴ γὰρ καὶ



τὸ ἱερόν

- εὐφρων οὕσα ἡ θεός, εὐδαίμονα ποιεῖ τὸν βίον. ἐγὼ οὖν πρὸς Ἀφροδίτην τρέπομαι καὶ τὴν ἡδονήν, καλὰς οὕσας. 40
He goes off, helped by the slave. The old man looks on.
 ΔΙΚ. ἄρα θαυμάζεις, ὦ ῥαψωδέ, ὅτι τὸ ἄστυ μισῶ, γεωργὸς ὢν, καὶ τὸν ἐμὸν δῆμον ποθῶ; ἐν γὰρ τῇ πόλει οὐδὲν ἄλλο ἢ ἀνομία καὶ ἀσέβεια καὶ νόσος καὶ πολὺ τῶν νεκρῶν πλῆθος. 45

ἀδελφ-ός, ὁ brother (2a)	ἡδον-ή, ἡ pleasure (1a)	τῇ πόλει the city
ἀλλ'-άλλα	θάπτ-ω bury	τήμερον today
ἀ-νομί-α, ἡ lawlessness (1b)	θαυμάζ-ω wonder	τὴν κόλασιν punishment
ἄρ'-ἄρα	θε-ός, ὁ/ἡ god(-dess) (2a)	τιμᾶ-ω honour
ἀ-σέβει-α, ἡ disrespect towards the gods, impiety (1b)	θνητ-ός -ῆ -όν mortal	τί-ν-ε; what? (nom.)
ἀ-τιμάζ-ω hold in dishonour	κωλύ-ω prevent, stop	τοῖς ἱεροῖς the sanctuaries
Ἀφροδίτ-η, ἡ Aphrodite (1a) (goddess of love and sexual pleasure)	μάλιστα very much	τοὺς ἀ-σεβεῖς those who are disrespectful of the gods
βί-ος, ὁ life (2a)	μήτηρ (μητερ-), ἡ mother (3a)	τοὺς εὐ-σεβεῖς those who respect the gods
γέρων (γεροντ-), ὁ old man (3a)	μισέ-ω hate	τρέπ-ομαι turn (oneself)
δ'-δέ	μοι to me	υἱ-ός, ὁ son (2a)
δῆμ-ος, ὁ deme (2a) (local districts into which Attica was divided)	νεανί-ας, ὁ young man (1d)	φῆς you (s.) say
δια-φθείρ-ω kill	νεκρ-όν τιν-α a corpse (acc.)	φόβ-ος, ὁ fear (2a)
δοῦλ-ος, ὁ slave (2a)	νόμ-ος, ὁ law, convention (2a)	ὢν being (nom.)
ἐπ'-ἐπί	νόσ-ος, ἡ plague (2a)	
ἐπὶ νεκροῖς on top of corpses	νυν now then	Vocabulary to be learnt
εὐ-δαίμον-α fortunate (ruled by a benevolent daimon) (acc.)	ὄναρ a dream (nom.)	ἀτιμάζω dishonour, hold in dishonour
εὐ-σεβέστατ-ος -ῆ -ον most respectful of the gods (nom.)	οὕς-α (nom.) } being	δεσπότης, ὁ master (1d)
εὐ-σεβοῦντες respecting the gods (nom.)	οὕς-ας (acc.) } being	διαφθείρω (διαφθεῖρα-) destroy, kill
εὐ-φρων well-disposed	οὔτε . . . οὔτε neither . . . nor	θεός, ὁ/ἡ god(-dess) (2a)
ἐφ-ήμερ-ος -ον ephemeral, short-lived	πατήρ (πατερ-), ὁ father (3a)	θνητός ἡ ὄν mortal
ἢ than	παῦ-ε stop!	κωλύω prevent, stop
ἢ . . . ἢ either . . . or	περὶ νόμων καὶ ὕβρεως about laws and aggression	μάλιστα especially; particularly; yes
	ποθέ-ω desire, long for	νεκρός, ὁ corpse (2a)
	πολὺ πλῆθος a great number (nom.)	νόμος, ὁ law, convention (2a)
	πρόβατ-α, τὰ sheep (2b)	νόσος, ἡ plague, disease (2a)
	πυρ-ά, ἡ funeral pyre (1b)	πυρᾶ, ἡ funeral pyre (1b)
	σεβ-ομαι show respect for	τιμᾶω honour
	σκιᾶς of a shadow	τύπτω strike, hit
	ταῖς οἰκίαις the houses	φέρω (ἐνεγκ-) carry, bear
		φόβος, ὁ fear (2a)

C

In *World of Athens*: altar of the Twelve Gods 2.28; supplication 3.35–6; the Eleven 6.31; *hupēretēs* 5.63; sanctuary 3.38.

Δικαιοπόλις καὶ ὁ ῥαψωδὸς πορεύονται εἰς τὸ ἄστυ. ἑξαίφνης δ' ἀνὴρ τις τρέχει πρὸς αὐτούς.

- ΔΙΚ. εἰπέ μοι, ὦ ῥαψωδέ, τίς ὁ θόρυβος; τίνες αἱ βοαί; τί γίγνεται;
 ΡΑΨ. ἰδοῦ, ὦ Δικαιοπόλι, ἄνθρωπός τις δεῦρο τρέχει. ἄρ' ὄραξ
 τὸν ἄνδρα; ἢ λανθάνει σε ὁ ἀνὴρ δεῦρο τρέχων;
 ΔΙΚ. οὐ μὰ Δία. ὁρῶ γὰρ αὐτὸν προστρέχοντα. ἀλλ' ἄτοπον τὸ
 πρᾶγμα. τίς πότ' ἐστίν;
 ΡΑΨ. ἴσως δοῦλός τις ἐστὶ καὶ ἀποφεύγων τυγχάνει.
 ΔΙΚ. ἀλλὰ δοῦλος μὲν οὐκ ἐστίν, ὁδοιπόρος δὲ ὧν φαίνεται. ἢ
 λανθάνει σε ὁ ἀνὴρ χλαμύδα ἔχων;
 ΡΑΨ. ὀρθῶς λέγεις, ὦ Δικαιοπόλι. ἀλλ' ἴσως ξένος ἐστίν.
 ΔΙΚ. ἰδοῦ. τρέχει γὰρ ὁ ἀνὴρ εἰς τὸ Ἡράκλειον ἱερὸν. ἀλλὰ τί
 πάσχει, φεύγων εἰς τὸ ἱερὸν;
 ΡΑΨ. δῆλον ὅτι ἐφ' ἱκετεῖαν τρέπεται. καὶ μὴν προσέρχονται
 ἄνδρες τινές. καὶ δῆλοί εἰσι διώκοντες τὸν ἄνδρα.
 ΔΙΚ. ἀλλὰ τί τοῦτο τὸ πρᾶγμα; προσέρχεται γὰρ κῆρυξ καὶ
 – οἱ ἑνδεκα καὶ οἱ ὑπηρέται. ἀλλὰ ὁ ἀνὴρ φθάνει
 τοὺς ἑνδεκα εἰς τὸ ἱερὸν τρέχων.
The leader of the Eleven, Satyros, approaches.
 ΣΑΤΥΡΟΣ ποῖ φεύγει ὁ Λακεδαιμόνιος; ποῦ ἐστίν;
 (turns to the rhapsode)
 οὗτος, ἄρ' οἴσθα ποῦ ἐστίν ὁ φεύγων; ἢ λανθάνει σε ὁ
 ἀνὴρ φεύγων;
 ΡΑΨ. οὐ λανθάνει ἐμέ. ἀλλ' ἐν ἐκείνῳ τῷ ἱερῷ ἐστίν, ἱκέτης ὧν.
 ΣΑΤ. δεῦρ' ἔλθετε, ὦ ὑπηρέται, εἰς ἐκεῖνο τὸ ἱερὸν. ἀπάγετε
 ταχέως τὸν ξένον, Λακεδαιμόνιον ὄντα.
 ΔΙΚ. μὴ ἄπαγε τὸν φεύγοντα, ὦ κῆρυξ, καί περ Λακεδαιμόνιον
 ὄντα. ἱκέτης γὰρ τυγχάνει ὧν ὁ ξένος, καὶ φθάνει ὑμᾶς εἰς
 τὸ ἱερὸν τρέχων. ἱκέτης δ' ὧν, ὁσίοις ἐστίν.
 ΡΑΨ. 'πρὸς γὰρ Ἰδίοις εἰσιν ἅπαντες
 ξεῖνοι.'

The herald intervenes.

ΚΗΡΥΞ μὴ φροντίζετε, ὦ ὑπηρέται, ἀλλ' ἀπάγετε τὸν ἄνδρα.
 ΔΙΚ. ὦ τῆς ἀνομίας. δυστυχὴς δὴ φαίνεται ὧν ὁ ξένος.

35

Vocabulary for Section Four C

Grammar for 4C–D

- Present participles, active and middle: παύων, παυόμενος
- Uses of participles; expressions using participles
- 3g nouns: βασιλεύς
- Elision and crasis

ἀπ-άγ-ω lead away	μὰ (+acc.) by ...! (<i>usually</i> , 'no, by ...!')	τυγχάν-ω happen to be -ing, be actually -ing
ἅπαντες all (nom.)	μοι to me	ὕπηρέτ-ης, ὁ public slave (1d)
ἀπο-φεύγ-ων escaping (nom.)	ξέν-ος, ὁ (or ξεῖν-ος, ὁ) stranger, foreigner (2a)	φαίν-ομαι appear to be (-ing)
ἄ-τοπ-ος -on strange	ὁδοι-πόρ-ος, ὁ traveller (2a)	φεύγ-οντ-α (acc.) } running φεύγ-ων (nom.) } off
αὐτ-ὸν him (acc.)	οἱ ἑνδεκα the Eleven (a body of eleven magistrates responsible for the prisons and for summary justice)	φθάν-ω anticipate x (acc.) by -ing
αὐτ-οὺς them (acc.)	διώκ-οντ-ες pursuing (nom.)	χλαμύς (χλαμυδ-), ἡ short cloak, travelling cloak (3a)
δῆλ-ος clear(ly)	δοῦλ-ος, ὁ slave (2a)	ὦ τῆς ἀνομίας what lawlessness!
διώκ-οντ-ες pursuing (nom.)	δυσ-τυχὴς unfortunate (nom.)	
ἐκείνῳ τῷ ἱερῷ that sanctuary	ἐκείνῳ τῷ ἱερῷ that sanctuary	
ἐξαίφνης suddenly	ἐξ-ων having, wearing (nom.)	
ἐφ' ἐπί	Ἡράκλει-ος -α -ον of Herakles	
ἔχ-ων having, wearing (nom.)	ἱερ-όν, τό sanctuary (2b)	
	ἱκετεῖ-α, ἡ supplication (1b)	
	ἱκέτ-ης, ὁ suppliant (1d)	
	ἴσως perhaps	
	καὶ μὴν look!	
	καί περ despite -ing, although	
	κῆρυξ (κηρυκ-), ὁ herald (3a)	
	λανθάν-ω escape the notice of x (acc) in -ing	
	πρὸς Διός under Zeus' protection	
	προσ-τρέχ-οντ-α running towards (acc.)	
	Σάτυρ-ος, ὁ Satyros (2a)	
	τὸν φεύγ-οντ-α the man running off	
	τοὺς ἑνδεκα the Eleven	
	τρέπ-ομαι turn (oneself) τρέχ-ων running (nom.)	
		Vocabulary to be learnt ἀνομία, ἡ lawlessness (1b) ἀπάγω (ἀπαγαγ-) lead/take away ἀποφεύγω (ἀποφυγ-) escape, run off δοῦλος, ὁ slave (2a) ἱερὸν, τό sanctuary (2b) ἱκέτης, ὁ suppliant (1d) μὰ (+acc.) by ...! ξένος/ξεῖνος, ὁ foreigner, guest, host (2a) ὀρθός ἢ ὄν straight, correct, right

D

(looks inside the sanctuary)

- ΔΙΚ. ἰδοῦ, ὦ ῥαψωδέ, ἄρ' ὄρα; ὦ τῆς ἄσεβειας. καθίζεται γὰρ ἐπὶ τοῦ βωμοῦ ὁ δυστυχὴς ξένος, ἰκέτης ὢν, ἀλλ' ἀφέλκους μὲν αὐτὸν οἱ ὑπηρεταί, λαμβάνεται δὲ τοῦ βωμοῦ ὁ ξένος καὶ ἐπικαλεῖται τοὺς θεοὺς. ὦ πόλις, πόλις. 5
(watches what happens inside)
- ΣΑΤ. ἀφέλκετε τὸν ἄνδρα τοῦτον, Λακεδαιμόνιον ὄντα, ἀπὸ τοῦ βωμοῦ.
- ΞΕΝΟΣ ἐπικαλοῦμαι τοὺς θεοὺς –
ΥΠΗΡΕΤΗΣ ΤΙΣ ἀλλὰ λαμβάνεται ὁ ξένος τοῦ βωμοῦ, ὦ Σάτυρε. 10
- ΣΑΤ. ἀπόκοπτε τὰς χεῖρας.
- ΞΕΝΟΣ (sees Dikaiopolis and the rhapsode)
ἐπικαλοῦμαι ὑμᾶς, ὦ ἄνδρες.
- ΔΙΚ. ἐπικαλεῖται ἡμᾶς ὁ ξένος, ὦ ῥαψωδέ, καὶ οὐ παύεται ἐπικαλούμενος. 15
- ΡΑΨ. (ἡσυχάζει ὁ ῥαψωδός. τέλος δὲ λέγει)
ἀλλ' ὅμως ἡσύχαζε καὶ σύ, ὦ Δικαιοπόλι, καὶ παῦε ὀλοφυρόμενος, καὶ μὴ ποίει μηδέν. ἄρ' οὐχ ὄρα; ἐκείνους τοὺς ὑπηρετάς, τοὺς τὰ ἐγχειρίδια ἔχοντας; 20
(οὐ παύεται ἐπικαλούμενος τοὺς θεοὺς)
ὦ θεοί, καθορᾶτε τί πάσχω. καθορᾶτε τοὺς περὶ Δία ἰκέσιον καὶ ξένιον ἄσεβοῦντας.
(ἀφέλκουν ἀπὸ τοῦ βωμοῦ οἱ ὑπηρεταί τὸν τοὺς θεοὺς ἐπικαλούμενον)
- ΣΑΤ. παῦε, ὦ, νῦν, τοὺς θεοὺς ἐπικαλούμενος. ὑμεῖς δέ, ὦ ὑπηρεταί, ἀπάγετε τὸν ἄνθρωπον πρὸς τοὺς ἄλλους Λακεδαιμονίους. 25
- ΞΕΝΟΣ ἄρ' ὑμεῖς, ὦ Ἀθηναῖοι, ἀφέλκετε τοὺς εἰς τὰ ἱερὰ ἰφειγόντας; ἄρ' ἀποκτείνετε τοὺς ἐφ' ἰκετείαν ἰτρεπομένους; ἀλλὰ, ναὶ τῷ σιώ, δηλοῖ ἔστε περὶ ἀνθρώπους ἀδικοὶ ὄντες καὶ περὶ θεοὺς ἄσεβεῖς. 30
- ΔΙΚ. ἀλλὰ τίς ἐστὶν ὁ ξένος ἐκεῖνος;
- ΣΑΤ. πρεσβευτὴς τις ὢν τυγχάνει –
- ΔΙΚ. τί φῆς; πρεσβευτὴς; ὦ τῆς ἀνομίας. ἄρ' ἀποκτείνεις τοὺς πρέσβεις;
- ΣΑΤ. πρεσβευτὴς τις, καὶ πορευόμενος τυγχάνει πρὸς βασιλέα τὸν μέγαν. σὺ δὲ δηλὸς εἶ φιλῶν τοὺς 35

Λακεδαιμονίους. σιώπα οὖν καὶ παῦε ὀλοφυρόμενος τὸν Λακεδαιμόνιον.

- (οἱ μὲν ὑπηρεταί ἀπάγουσι τὸν Λακεδαιμόνιον πρὸς τὴν ἀγοράν. ὁ δὲ ξένος οὐ παύεται βοῶν καὶ δηλῶν τί πάσχει ὑπὸ τῶν Ἀθηναίων.) 40
- ΔΙΚ. δηλὸν ἐστὶν ὅτι μισοῦσι τὸν ἄνδρα οἱ θεοί. ἀποκτείνουσι γὰρ αὐτόν, καίπερ πρεσβευτὴν καὶ ἰκέτην ὄντα. ἦ που νέμεσις μεγάλη ἐκ θεῶν λαμβάνει αὐτὸν διὰ τοὺς προγόνους καὶ τὴν τῶν προγόνων ὕβριν.
- ἀλλὰ τί πάσχει ἡ πόλις ἡ ἡμετέρα; τί γίγνεται; βίαιος 45
διδάσκαλος φαίνεται ὢν ὁ πόλεμος, ὦ ῥαψωδέ. ἐν γὰρ εἰρήνῃ οὐ γίγνεται ταῦτα. ἐν μὲν γὰρ εἰρήνῃ εὐνομία καὶ εὐπορία ἐν τῇ πόλει. ἐν δὲ τῷ πολέμῳ ἀνομία καὶ ἀπορία.
- ΡΑΨ. ὥς κακὰ πλεῖστα πόλει Δυσνομία παρέχει,
Εὐνομία δ' εὐκοσμία καὶ ἄρτια πάντ' ἀποφαίνει.' 50

Vocabulary for Section Four D

ἀγορ-ά, ἡ agora, market-place (1b)	εἰρήνη peace	μηδεῖς μηδεμί-α μηδέν no one, no
ἄ-δικ-ος -ον unjust	ἐπὶ τοῦ βωμοῦ on the altar	μισέ-ω hate
ἀπο-κόπτ-ω cut off	ἐπι-καλέ-ομαι call upon (to witness)	ναὶ τῷ σιώ by the two gods (Castor and Pollux) (a typical Spartan oath)
ἀπο-κτείν-ω kill	ἐπι-καλ-ούμεν-ος calling upon (nom.)	νέμεσ-ις, ἡ nemesis, retribution (3e)
ἀπο-φαίν-ω make to appear	εὖ-κοσμ-ος -ον in good order	ξένι-ος -α -ον of guests/strangers (title of Zeus)
ἄρτι-ος -α -ον perfect	εὖ-νομί-α, ἡ good government (1b)	ὀλοφυρ-όμεν-ος lamenting (for) (nom.)
ἄ-σεβεῖς irreverent (nom.)	εὖ-πορί-α, ἡ solution of difficulties; plenty (1b)	ὅμως nevertheless
αὐτ-ὸν him (acc.)	ἐφ' = ἐπὶ	πάντ' = πάντα
ἀφ-έλκ-ω drag away	ἦ που surely	παρ-έχ-ω give, provide
βασιλέ-α τὸν μέγαν the Great King (of Persia)	ἰκέσι-ος -α -ον of suppliants (title of Zeus)	πάσχ-ω experience, suffer
βίαι-ος -α -ον violent	ἰκετεί-α, ἡ supplication (1b)	παύ-ομαι stop (-ing)
βο-ῶν shouting (nom.)	καθ-ίζ-ομαι sit down	παύ-ε stop! (s.) (-ing)
δηλ-ος clear(ly)	καθ-ορά-ω look down upon, see clearly	πλεῖστ-ος -η -ον very many
δηλ-ῶν showing, making clear (nom.)	καίπερ despite, although	πόλει to the city
διδάσκαλ-ος, ὁ teacher (2a)	κῆρυξ (κηρυκ-), ὁ herald (3a)	πορευ-όμεν-ος travelling (nom.)
Δυσνομί-α, ἡ bad government (1b)	λαμβάν-ομαι take hold of	πρέσβ-εις, οἱ ambassadors (3e)
δυσ-τυχὴς unfortunate (nom.)		
ἐγ-χειρ-ίδι-ον, τό dagger (2b)		

πρεσβευτ-ής, ὁ ambassador
(1d)
πρό-γον-ος, ὁ ancestor (2a)
Σάτυρ-ος, ὁ Satyros (2a)
τῇ πόλει the city
τὸν ἐπι-καλ-οῦμεν-ον the
one calling on (acc.)
τοῦ βωμοῦ the altar
τοὺς ἀ-σεβ-οῦντ-ας those
who are being irreverent
τοὺς ἔχ-οντ-ας the ones
who have
τοὺς τρεπ-ομέν-ους the
ones turning
τοὺς φεύγ-οντ-ας the ones
running off
τυγχάν-ω happen to be, be
actually (-ing)
τῷ πολέμῳ (the) war
ὕβρ-ις, ἡ aggression (3e)
ὕπηρέτ-ης, ὁ public slave
(1d)
ὕπὸ τῶν Ἀθηναί-ων at the
hands of the Athenians

φαίν-ομαι appear to be (-ing)
φῆς you (s.) say
φιλ-ῶν being well-disposed
to (nom.)
χεῖρ (χειρ-), ἡ hand (3a)
ὦ τῆς ἀνομίας what
lawlessness!
ὦ τῆς ἀσεβείας what
irreverence!

Vocabulary to be learnt

ἀποκτείνω (ἀποκτεῖνα-) kill
ἀσέβεια, ἡ irreverence to
the gods (1b)
αὐτόν ἦν ὁ him, her, it, them
ἀφέλκω (ἀφέλκυσα-) drag off
βασιλεὺς, ὁ king (3g)
βωμός, ὁ altar (2a)
ἐπικαλέομαι call upon (to
witness)
κῆρυξ (κηρυκ-), ὁ herald (3a)
λανθάνω (λαθ-) escape
notice of x (acc.) in -ing
(part.)

μῖσέω hate
ὀλοφύρομαι lament, mourn
for
πάσχω (παθ-) suffer,
experience, undergo
παύομαι stop
πρεσβευτής, ὁ ambassador
(1d)
πρέσβεις, οἱ ambassadors (3e)
τρέπομαι (τραπ-) turn, turn
in flight
τυγχάνω (τυχ-) happen to
be -ing, be actually -ing
(+ nom. part.)
ὕβρις, ἡ aggression,
violence (3e)
ὕπηρέτης, ὁ servant, slave
(1d)
φαίνομαι (φαν-) seem to be,
appear to be (+part.)
φθάνω anticipate X (acc.)
in -ing (nom. part.)
ὦ what . . . ! (+gen.)



χλαμύδα ἔχει



καθίζεται ἐπὶ τοῦ βωμοῦ ὁ ξένος, ἰκέτης ὢν

Sections Five A–D and Six A–D: 'Socrates corrupts the young'

Introduction

The questioning of traditional morality, which could be seen either as a new humanism or as moral degeneracy, was popularly associated with the influence of people like Socrates and the sophists. Socrates had a profound influence on Greek thought of his time, and the philosopher Plato, from whose writings we derive much of our idea of Socrates, was one of his most ardent disciples. Others, however, regarded him as a pernicious influence on Athenian society, and the claims that he 'corrupted the young' and 'believed in strange gods' led to his trial and execution in 399.

In his portrayal of Socrates in his comedy *Clouds* (423), Aristophanes exploits all the humorous possibilities of popular prejudice against 'intellectuals' with their 'new-fangled' ideas and their arguments which are 'too clever by half'.

In *World of Athens*: Greek comedy 8.67–80; festivals 8.45, cf. 3.44; Socrates 8.33.

Note

The Greek you have been reading so far has been adapted very heavily from original sources. The ideas and original vocabulary have been kept, but the sentence construction has been noticeably different.

From now on, you will, for the most part, be reading continuous extracts from single works (rather than collations of sources), and the Greek of the text will approximate more and more closely to the original. For example, Strepsiades' first ten words in this extract are the actual opening of the *Clouds*, though it must be emphasized that Aristophanes was a poet and composed in verse, not (as would appear from these extracts) prose.

Each of Aristophanes' comedies – text, facing-page translation and commentary on the translation – has been translated and edited by Alan Sommerstein and published by Aris and Phillips/Oxbow Books.



ἵππος τις



τὰ χρήματα

A

Strepsiades, an old man, is deep in debt because of his son's expensive tastes and cannot sleep because of his worries.

In *World of Athens*: rich and poor 4.21, 5.26; horses 2.16, 4.9; women and marriage 5.17ff.; town and city 2.21–2.

ὁ Στρεψιάδης ὀλοφυρόμενος τυγχάνει διότι πολλά χρήματα ὀφείλει. ὁ γὰρ υἱός, ἵππομανὴς ὢν, πολλά χρήματα ἀεὶ λαμβάνει. νῦν δὲ τυγχάνει βαθέως καθεύδων ὁ υἱός, ὕπνος δ' οὐκ ἔχει τὸν πατέρα.

ΣΤΡΕΨΙΑΔΗΣ (*yawning and groaning*)

ἰοῦ ἰοῦ. ὦ Ζεῦ βασιλεῦ. τὸ χρῆμα τῶν νυκτῶν, ὅσον ἐστί· καὶ οὐδέπω ἡμέρα γίγνεται.

(*turns round as he hears some loud snores*)

ἰδοῦ, βαθέως καθεύδει ὁ υἱός καὶ οὐ παύεται καθεύδων.

(*lies down again to try to sleep*)

οἴμοι τάλας. ἀλλ' ὕπνος βαθὺς οὐδέπω μ' ἔχει. ἄγρυπνος δ' εἰμὶ ὁ δυστυχής. ἄγρυπνον δ' ὄντα με δάκνει τὰ χρέα βαρέα ὄντα. χρήματα γὰρ πολλά ὀφείλω διὰ τὸν υἱὸν τουτονί, ὀφείλοντα δέ με διώκουσιν οἱ χρῆσται καὶ δίκην λαμβάνουσιν ἀεὶ.

(*again tries to sleep*)

ἀλλ' ἔτι ἄγρυπνός εἰμι, καὶ ἀπορῶ. καὶ χθές ἄγρυπνος ἦ ἐγώ, σχεδὸν ὅλην τὴν νύκτα. ὀλίγον γάρ τινα χρόνον ἐκάθευδον ἐγώ. ἀλλ' ὅτε ἐκάθευδον, τότε ἐν τοῖς ὀνείροις ἐδίωκόν με οἱ χρῆσται καὶ δίκην ἐλάμβανον διὰ τὸν ἐμὸν υἱόν. καὶ ἐν ἀπορίᾳ μ' ὄντα οὐδεὶς ἔσωζεν, ἀλλ' ἐγὼ μὲν ὅλην τὴν νύκτα τὰς δίκας ταύτας ἀεὶ ἔφευγον, ὁ δ' υἱός οὐτοσί χρήματα πολλά ἀεὶ ἐλάμβανεν, ἵππομανὴς ὢν. καὶ δὴ καὶ καθεύδων ὄνειροπολεῖ ὁ νεανίας ἵππους. καὶ γὰρ ἔτι παῖς ὢν ὠνειροπόλει τοὺς ἵππους. οἴμοι. τίς αἴτιος ἦν; αἰτία ἡ γυνή, εὖ οἶδ' ὅτι. ἐκείνη γὰρ ἀεὶ τὸν υἱὸν ἐλάμβανε καὶ δι-ελέγετο περὶ τῶν ἵππων. ὁ οὖν υἱός ἀεὶ περὶ ἵππων ἤκουε καὶ ἐμάνθανεν.

(*a loud snore is heard from his son*)

σὺ δέ, ὥσπερ ἔχεις, βαθέως κάθευδε· τὰ γὰρ χρέα, εὖ οἶσθ' ὅτι, εἰς τὴν κεφαλὴν τὴν ἐμὴν τρέπεται, οἴμοι. οὐ γὰρ ἐπαυόμεθα οὐδέποτε ἐγώ τε καὶ ἡ γυνὴ περὶ τοῦ παιδὸς λοιδορούμενοι· ἀεὶ γὰρ ἐλοιδορούμεθα. ἀλλ' ὦ Ζεῦ βασιλεῦ, διὰ τί τοὺς γάμους οὕτω πικροὺς ποιεῖς; ἀεὶ γὰρ πικρὸν ποιεῖ τὸν ἐμὸν βίον ἡ γυνή. ἀλλ' ὡς ἡδὺς ἦν ὁ ἀγροικὸς βίος. ὁ δὲ γάμος ὡς πικρός. ἡ γὰρ γυνὴ ἡ ἐμὴ ἐξ ἄστεως οὕσα τυγχάνει καὶ ἀστική οὕσα, πολλὴν τὴν δαπάνην εἰσ-έφερν. αὕτη δ' ἡ δαπάνη τότ' ἤδη με δι-έφθειρεν. καὶ ἔτι καὶ νῦν διαφθείρει.

Vocabulary for Section Five A

Grammar for 5A–B

- Imperfect indicative, active and middle: ἔπαινον, ἐπαυόμεν
- Augments
- Position of adjectives

ἄγρ-οικ-ος -ον from the country

ἄγρ-υπν-ος -ον sleepless

αἴτι-ος -α -ον responsible, to blame

ἀπορία perplexity

ἄστεως the city (of Athens)

ἀστικ-ός -ή -όν from the city

βαθὺς deep (nom.)

βαθέ-ως deeply

βαρέα heavy (nom.)

βί-ος, ὁ life (2a)

γάμ-ος, ὁ marriage (2a)

δάκν-ω bite, worry

δαπάν-η, ἡ expense (1a)

δια-φθείρ-ω ruin

δι-ε-λέγ-ετο she used to

converse (δια-λέγ-ομαι)

δι-ε-φθειρ-εν (it) was ruining

(δια-φθείρ-ω)

δίκ-η, ἡ lawsuit (1a)

δίκ-ην λαμβάν-ω exact one's due

δίκ-ην ἐ-λάμβαν-ον they kept

trying to exact their due

διότι because

ἐ-δίωκ-ον (they) kept on

pursuing (διώκ-ω)

εἰσ-έ-φερ-ε(ν) (she) started to

bring in/cause (εἰσ-φέρ-ω)

ἐ-κάθευδ-ον I was sleeping

(καθεύδ-ω)

ἐ-λάμβαν-ε(ν) (she/he) used to

take, kept taking (λαμβάν-ω)

ἐ-λοιδορ-οῦμεθα we kept

arguing (λοιδορέ-ομαι)

ἐ-μάνθαν-ε(ν) (he) used to learn

(μανθάν-ω)

ἐξ=ἐκ

ἐ-παυ-όμεθα (we) used to stop

(παύ-ομαι)

ἐ-σωζ-ε(ν) (he) was saving

(σώζ-ω)

ἐ-φευγ-ον (I) was running away

from (φεύγ-ω)

ἡδὺς sweet (nom.)

ἤκουε (he) used to hear (ἄκούω)

ἦ I was

ἡμέρ-α, ἡ day (1b)

ἦν (she/it) was

ἰοῦ alas!

ἵππο-μανής horse-mad (nom.)

ἵππ-ος, ὁ horse (2a)

καὶ γὰρ yes, certainly

καὶ δὴ καὶ and moreover

κεφαλ-ή, ἡ head (1a)

λοιδορέ-ομαι argue

νεανί-ας, ὁ young man (1d)

ὁ δυσ-τυχής the unlucky one

ὅλ-ος -η -ον (ὁ) all of

ὄνειρο-πολέ-ω dream (of)

ὅτε when

οὐδέποτε never

οὐδέπω not yet

οὐτοσί αὐτῇ τουτοί this here

(pointing)

ὀφείλ-ω owe

πατήρ (πατερ-), ὁ father (3a)

περὶ τοῦ παιδὸς about the child

περὶ τῶν ἵππ-ων about horses

πικρ-ός -ά -όν bitter

Στρεψιάδ-ης, ὁ Strepsiades

(1d)

σχεδὸν nearly

τάλας unhappy me!

τοῖς ὀνείροις my dreams

τότε then

υἱ-ός, ὁ son (2a)

ὕπν-ος, ὁ sleep (2a)

χθές yesterday

χρέ-α, τὰ debts (3c uncontr.)

χρῆμα (χρηματ-), τό thing; size;

length (3b)

χρήματ-α, τὰ money (3b)

χρήστ-ης, ὁ creditor (1d)

χρόν-ος, ὁ time (2a)

ὠνειρο-πόλ-ει he used to dream

of (ὄνειρο-πολέ-ω)

ὥσπερ ἔχεις just as you are

Vocabulary to be learnt

αἴτιος α ὦν responsible (for),

guilty (of)

βαθὺς deep

βαρὺς heavy

βίος, ὁ life, means, livelihood

(2a)

γάμος, ὁ marriage (2a)

διαλέγομαι converse

δίκη, ἡ lawsuit; penalty; justice

(1a)

δίκην λαμβάνω (λαβ-) exact

one's due; punish (παρά

+ gen.)

διότι because

δυστυχής unlucky

εἰσφέρω (εἰσενεγκ-) bring in,

carry in

ἡδὺς sweet, pleasant

ἵππος, ὁ horse (2a)

ὅλος η ὦν whole of

οὐδέπω/οὔπω not yet

ὀφείλω owe

πατήρ (πατρ-) ὁ father (3a)

σχεδὸν near, nearly; almost

τότε then

υἱός, ὁ son (2a)

χρήματα, τὰ money (3b)

B

In *World of Athens*: olives 2.9–14, 5.51–2; slaves 5.61ff.; rhetoric and education 5.45, 8.17–21.

- ΣΤΡΕΨ. (*suddenly decides to check on his debts*)
 ἀλλὰ τί ὀφείλω; παῖ, δεῦρ' ἐλθέ· ἄπτε λύχνον. νῦν γὰρ οὐχ ὀρῶ οὐδέν·
 νῦξ γάρ ἐστι βαθεῖα.
- ΘΕΡΑΠΩΝ πῶς οὖν λύχνον ἄπτω, ὦ δέσποτα; ἰδοὺ· ἔλαιον οὐκ ἔνεστιν ἐν τῷ λύχνῳ.
- ΣΤΡΕΨ. τί φής; ἔλαιον οὐκ ἔχει ὁ λύχνος; οἴμοι τάλας, δεῦρ' ἐλθέ καὶ κλαῖε. 5
 (*lifts his hand to strike, but checks himself*)
 ὡς κακός ἐσθ' ὁ πόλεμος. τοὺς γὰρ οἰκέτας οὐ κολάζω οὐκέτι, καίπερ
 ἀργούς ὄντας. ὁ γὰρ πόλεμος κωλύει. οἴμοι τῶν κακῶν. νῦν γὰρ ἡμεῖς
 μὲν κελεύομεν, ἐκείνοι δ' οὐ πείθονται. ἀλλ' ὅτε νέοι ἦμεν ἡμεῖς, τότε
 οἱ γέροντες αἰεὶ ἐκόλαζον τοὺς οἰκέτας. ἀργοὶ οὖν οὐκ ἦσαν ἐκείνοι, 10
 οὐδὲ τοὺς δεσπότας κακὰ ἐποίουν, ἦσαν δὲ χρηστοὶ καὶ αἰεὶ ἐπείθοντο.
 ἐφοβοῦντο γὰρ τὴν κόλασιν.
 (*with determination*)
 ἀλλὰ διὰ τί οὐ σῶζω ἑμαυτὸν καὶ τὸν υἱὸν ἐκ τῶν χρεῶν; διὰ τί οὐ ζητῶ
 γνῶμην τινά, καὶ παύω τὰ χρεῖα ταῦτα; 15
 (*thinks furiously*)
 νῦν οὖν, ὦ Στρεψιάδη, σῶζε σεαυτὸν.
 (*in triumph*)
 ἰοὺ ἰοὺ. γνῶμην τινά ἔχω. νῦν δὲ διὰ τί οὐ παύω καθεύδοντα τοῦτον τὸν
 νεανίαν; 20

Vocabulary for Section Five B

ἄπτ-ω light	κλαί-ω weep, be punished
ἀργ-ός -ή -όν lazy	κολάζ-ω punish
βαθεῖα deep (nom.)	κόλασ-ις, ἡ punishment (3e)
γέρων (γεροντ-), ὁ old man (3a)	λύχν-ος, ὁ oil-lamp (2a)
γνῶμ-η, ἡ plan (1a)	νεανί-ας, ὁ young man (1d)
ἐ-κόλαζ-ον (they) used to punish	νέ-ος -α -ον young
(κολάζ-ω)	οἰκέτ-ης, ὁ house-slave (1d)
ἔλαι-ον, τό olive-oil (2b)	οἴμοι τῶν κακ-ῶν alas for my
ἑμαυτ-όν myself	troubles!
ἐν-εἰμι be in	ὅτε when
ἐ-πείθ-οντο they would obey	παύ-ω stop x (acc.) -ing (acc.
(πείθ-ομαι)	part.)
ἐ-φοβ-οῦντο they were afraid of	πείθ-ομαι obey
(φοβέ-ομαι)	τάλας unhappy me!
ἦμεν (we) were	τῷ λύχνῳ the oil-lamp
ἦσαν (they) were	φής you (s.) say
ἰοὺ hurrah!	χρέ-α, τὰ debts (3c uncontr., gen.
καίπερ despite, although (+ part.)	pl. χρε-ῶν)
κακὰ ἐ-ποί-ουν they would treat	χρηστ-ός -ή -όν good, fine
badly (κακὰ ποιέ-ω)	

Vocabulary to be learnt

ἄπτω light; fasten, fix	
ἐνείμι be in	
κακὰ } ποιέω treat badly;	
κακῶς } do harm to	
κολάζω punish	
νεανίᾱς, ὁ young man (1d)	
νέος ἄνθρωπος young	
οἰκέτης, ὁ house-slave (1d)	
παύω stop	
πείθομαι (πιθ-) trust, obey	
(+dat.)	
φής you (s.) say	
χρεῖα, τὰ debts (3c uncontr.)	
χρηστός ἢ ὁν good, fine,	
serviceable	



ὁ λυχνός

The importance of the sophists

Athens' radical democracy gave every Athenian male citizen over 18 the chance to make his views heard at the weekly ἐκκλησία, which took all decisions that governments take in the modern world. But a man's influence depended on his ability to speak effectively in public. As a result, many leading intellectuals came to Athens because of the opportunities which its large and wealthy community offered for earning money from teaching such skills. These teachers were generally lumped together under the title of 'sophists'. Many of them were men of the highest intellectual distinction, though Plato hated them, and drew a strong distinction between them and Socrates, who never taught formally or charged fees (Plato's influence has given sophists a bad name). Sophists developed and taught their own specialities and grappled in their own way with many major philosophical questions. It is their questions, along with those of Socrates, which provided the background and basis for the dialogues of Plato and so for the whole development of western philosophy...

Socrates never wrote a word, but he was the key figure in changing the direction of Greek philosophy away from cosmology to man's position in the world. We have to reconstruct what Socrates said from the testimony of three main witnesses, none of them impartial and all with tendencies to reinterpret Socrates according to their own interests. These are Plato, Xenophon, and Aristophanes. Socrates was part of the same intellectual movement which produced the sophists, and Aristophanes' treatment of him in *Clouds* suggests that many Athenians thought of him as a sophist. The Socrates of *Clouds* is a composite figure—all 'modern' movements rolled into one—but one element is the sophist. Plato, who drew a sharp contrast between Socrates and the sophists, nevertheless represented Socrates in discussion with them. As far as Plato was concerned, the sophists were interested in success, in giving their pupils techniques, especially in the art of speaking, that would enable them to get on in the world, whereas Socrates was interested in morals, in what one must do to be good. Xenophon confirms this moral preoccupation, and Aristotle characterises Socrates as 'concerned with the moral virtues'. (*World of Athens*, 8.22, 33)

C

Strepsiadēs' plan involves his son, Pheidippides, taking a course of higher education, but this is a subject which must be broached gently to the horse-mad youth.

- ΣΤΡΕΨ. Φειδιππίδη, Φειδιππίδιον.
 ΦΕΙΔΙΠΠΙΔΗΣ τί, ὦ πάτερ;
 ΣΤΡΕΨ. εἰπέ μοι, ὦ υἱέ, ἄρα φιλεῖς με;
 ΦΕΙΔ. ἔγωγε, καὶ οὐ παύομαι οὐδέποτε.
 ΣΤΡΕΨ. ἄρ' αὐρίον φιλήσεις με;
 ΦΕΙΔ. νῆ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον, αὐρίον σε φιλήσω, καὶ οὐ παύσομαι οὐδέποτε.
 ΣΤΡΕΨ. μὴ λέγε μηδαμῶς 'τοῦτον τὸν ἵππιον', ὦ παῖ – τῶν γὰρ κακῶν τῶν ἐμῶν ἐκεῖνος τὴν αἰτίαν ἔχει – ἀλλ' ἄκουε, καὶ πείθου.
 ΦΕΙΔ. ἰδού, ἀκούω, καὶ πείθομαι καὶ πείσομαι αἰεί. σὺ δὲ λέγε δή. τί κελεύεις;
 ΣΤΡΕΨ. σμικρόν τι κελεύσω, ὦ παῖ, πάννυ σμικρόν τι. ἔχω γὰρ διάνοιάν τινα, καὶ διανοοῦμαι τι· ἀλλὰ πείσῃ;
 ΦΕΙΔ. πείσομαι, νῆ τὸν Διόνυσον· μὴ φρόντιζε, πάτερ.
 (immediately falls asleep)
 ΣΤΡΕΨ. ἄρ' ἤκουες; ἢ οὐκ ἤκουες; ἢ μάτην λέγω; παύσω σε καθεύδοντα.
 ΦΕΙΔ. (wakes up again)
 ναί. ἤκουον ἐγὼ καὶ ἀκούω ἐγὼ νυνὶ καὶ ἀκούσομαι. ἀλλὰ τί μοι ἔλεγες;
 ΣΤΡΕΨ. ἔλεγόν σοι ὅτι διάνοιάν τινα ἔχω.
 ΦΕΙΔ. ἀλλὰ τίς ἡ διάνοια; τί ἐν νῷ ἔχεις, καὶ τί διανοῇ; ἄρ' ἔλεγες;
 ΣΤΡΕΨ. οὐχί, ἀλλὰ σοὶ λέξω. ἴσως γὰρ αὕτη ἡ διάνοια ἡμᾶς παύσει πῶς ἐκ τῶν χρεῶν. μέγα γάρ τι διανοοῦμαι.
 ΦΕΙΔ. εἰπέ δή. τίς ἡ σὴ διάνοια, ὦ πάτερ; τί κελεύσεις; πῶς ἡ διάνοια σώσει ἡμᾶς; πῶς παυσόμεθα ἐκ τῶν χρεῶν;
 ΣΤΡΕΨ. σὺ δὲ ποιήσεις;
 ΦΕΙΔ. ποιήσω νῆ τὸν Διόνυσον.

Vocabulary for Section Five C

Grammar for 5C–D

- Future indicative, active and middle: παύσω, παύσομαι
- Future of 'to be' and 'to go': ἔσομαι, εἶμι

αἰτί-α, ἡ responsibility (1b)
 ἀκούσ-ομαι I shall listen
 (ἀκού-ω)
 αὐρίον tomorow
 δια-νοέ-ομαι intend, have in
 mind

διά-νοι-α, ἡ plan (1b)
 Διόνυς-ος, ὁ Dionysos (2a) (god
 of nature, esp. wine)
 ἤκου-ον } imperfect of ἀκού-ω
 ἤκου-ες }
 ἵππι-ος -α -ον of horses, horsey

ἴσως perhaps
 κελεύσ-ω I shall order (κελεύ-ω)
 κελεύσ-εις you (s.) will order
 (κελεύ-ω)
 λέξ-ω I shall tell (λέγ-ω)
 μάτην in vain, to no purpose

μηδαμ-ῶς in no way, not at all
 μοι to me
 νυνὶ =nūn
 νῷ mind
 οὐδέποτε never
 οὐχί=οὐκ
 πάννυ very
 παύσ-ομαι I shall stop/cease
 (παύ-ομαι)
 παυσ-όμεθα we shall stop, cease
 (παύ-ομαι)
 παύσ-ω I shall stop (παύ-ω)
 παύσ-ει (it) will stop (παύ-ω)
 πείσ-ομαι I shall obey
 (πείθ-ομαι)
 πείσ-ῃ you (s.) will obey
 (πείθ-ομαι)

ποιήσ-ω I shall do (ποιέ-ω)
 ποιήσ-εις you will do (ποιέ-ω)
 Ποσειδῶν (Ποσειδων-), ὁ
 Poseidon (3a)
 πῶς somehow
 σμικρ-ός -ά -όν small
 σοι to you
 σ-ός σ-ή σ-όν your
 σώσ-ει (it) will save (σώζ-ω)
 Φειδιππίδ-ης, ὁ Pheidippides (1d)
 Φειδιππίδ-ι-ον dear little
 Pheidippides (2b)
 φιλέ-ω love
 φιλήσ-ω I shall love (φιλέ-ω)
 φιλήσ-εις you (s.) will love
 (φιλέ-ω)

Vocabulary to be learnt
 αἰτία, ἡ reason, cause,
 responsibility (1b)
 διανοέομαι intend, plan
 διάνοια, ἡ intention, plan (1b)
 νοῦς, ὁ (νόος contr.) mind, sense
 (2a)
 οὐδέποτε never
 Ποσειδῶν (Ποσειδων-), ὁ
 Poseidon (god of sea) (3a)
 (voc. Πόσειδον; acc. Ποσειδῶ)
 πῶς somehow
 φιλέω love, kiss

Horses

Horses were a sign of a rich man, who would use them for hunting and racing (the disabled client of Lysias, 24.11–12 defends himself against the allegation that he was getting above himself by hiring a horse while claiming a pension). They were expensive to keep, as they needed grain as feed to maintain them in good condition, and grain was usually required for human consumption. Their harness was rudimentary and, if the horse put his head down to pull, soon choked him. The horse was therefore unsuitable for heavy draught work either on farm or road, while the absence of stirrups limited its usefulness in war (stirrup-less riders being easily unseated). It was only in the lush parts of northern Greece (Thessaly and beyond) that horses were raised in any numbers...

[Here Alcibiades argues that he should lead the huge military expedition to Sicily in 415BC. To support his claim, he boasts of the victories he won with his chariots at the Olympic Games. See Thucydides, *Peloponnesian War* 6.16]:

'Athenians, ... let me begin by saying that I have a better claim to command than others and believe that I am qualified for it. Indeed the very things for which I am criticised in fact bring honour to my ancestors and myself and benefit our country. For, after thinking the war had ruined our city, the Greek world came to overestimate our power because of the magnificent showing I made at the Olympic games. I entered seven chariots for the chariot race (a larger number than any private individual before), took first, second and fourth place, and did everything in suitably grand style. Custom honours such successes, and at the same time they give an impression of power...' (*World of Athens*, 2.16, 4.9)

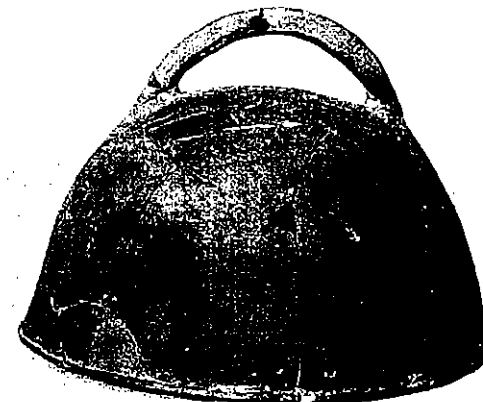
D

In *World of Athens*: Socrates and sophists 8.33–6; intellectuals and argument 8.6–14.

- ΣΤΡΕΨ. (*takes him outside and points to a building across the road*)
δεῦρό νυν ἀπόβλεπε. ὁρᾷς τὸ θύριον τοῦτο καὶ τὸ οἰκίδιον;
ΦΕΙΔ. ὁρῶ. τί οὖν τοῦτο ἐστίν, ὦ πάτερ;
ΣΤΡΕΨ. ψυχῶν σοφῶν τοῦτο ἐστὶ φροντιστήριον. ἔνδον ἐνοικοῦσιν ἄνδρες
σοφοί, λέγοντες δὲ πείθουσι τοὺς μαθητὰς ὡς ὁ οὐρανός ἐστι πνιγεύς,
καὶ ἔστιν ὁ πνιγεύς οὗτος περὶ ἡμᾶς, ἡμεῖς δ' οἱ ἀνθρακές ἐσμεν.
5 πείθουσι τοὺς μαθητὰς οἱ ἄνδρες οὗτοι, διδάσκοντες αἰεὶ καὶ χρήματα
πολλὰ δεχόμενοι. καὶ νῆ Δία οὐ παύσεται οὐδεὶς αὐτῶν χρήματα πολλὰ
δεχόμενος παρὰ τῶν μαθητῶν.
ΦΕΙΔ. ἀλλὰ τί διδάσκουσιν οἱ ἄνδρες; τί μαθήσονται οἱ νεανῖαι, μαθηταὶ ὄντες;
ΣΤΡΕΨ. λόγους μαθήσονται οἱ μαθηταί.
10 ΦΕΙΔ. τίνας λόγους λέγεις, ὦ πάτερ;
ΣΤΡΕΨ. τίνας; τὸν δίκαιον καὶ τὸν ἄδικον λόγον λέγω.
ΦΕΙΔ. τούτους οὖν τοὺς λόγους μαθήσονται οἱ μαθηταί;
ΣΤΡΕΨ. νῆ τὸν Δία. καὶ δὴ καὶ ἐν ταῖς δίκαις τοὺς ἀντιδίκους νικήσουσιν αἰεὶ.
ΦΕΙΔ. εἰσὶν δὲ τίνες οἱ ἄνδρες οὗτοι; τί τὸ ὄνομα τῶν ἀνδρῶν;
ΣΤΡΕΨ. οὐκ οἶδα τὸ ὄνομα. σοφισταὶ δὲ εἰσι καλοὶ τε κάγαθοί.
ΦΕΙΔ. (*in disgust*)
αἰβοῖ. πονηροὶ γ', οἶδα. τοὺς τε ὠχρούς καὶ ἀνυποδήτους λέγεις, τὸν
κακοδαίμονα Ἰσωκράτη καὶ Χαιρεφῶντα.
ΣΤΡΕΨ. (*desperately silencing him*)
20 ἦ ἦ σιώπα. ἀλλ' οὐκ ἀκούσῃ;
ΦΕΙΔ. ἀκούσομαι. ἀλλὰ τί μοι λέξεις;
ΣΤΡΕΨ. ἀλλ' ὥσπερ ἔλεγον, δύο ἔχουσι τοὺς λόγους οἱ ἔνδον, τὸν δίκαιον καὶ τὸν
ἄδικον. σὺ δὲ διὰ τί οὐκ εἰσέρχῃ μαθητῆς; οὕτω γὰρ παυσόμεθα ἐκ τῶν
χρεῶν.
25 ΦΕΙΔ. ἀλλὰ τί μαθήσομαι;
ΣΤΡΕΨ. τὸν ἄδικον λόγον. ὁ μὲν γὰρ ἄδικος λόγος διαφθερεῖ τὰ χρέα, ὁ δὲ
δίκαιος οὐχί. σὺ δὲ μάνθανε· οὕτως οὖν οἱ χρῆσται οὐ λήψονται οὐδὲν
τούτων τῶν χρεῶν. διὰ τί οὐκ εἰσέρχῃ σὺ εἰς τὸ φροντιστήριον, ὦ ἄριστε
ἀνθρώπων;
30 ΦΕΙΔ. τί φῆς; ἐγὼ εἰς τὸ φροντιστήριον; μὰ τὸν Ποσειδῶ τὸν ἵππιον οὐ ποιήσω
τοῦτο γε. οὔτε τήμερον εἰσέρχομαι οὔτε αὔριον εἴσιμι οὔτε ποιήσω
τοῦτο οὐδαμῶς. τοὺς μὲν γὰρ ἵππους φιλῶ ἐγώ, τοὺς δὲ σοφιστὰς οὐ.
ΣΤΡΕΨ. οὐκ οὐκ πείσῃ, οὐδὲ ποιήσεις;
ΦΕΙΔ. οὐ πείσομαι ἔγωγε, οὐδὲ ποιήσω. ὠχρὸς γὰρ γενήσομαι, μαθητῆς ὢν.
35 ΣΤΡΕΨ. ἀλλ' εἰ σὺ μὴ εἴσεις, τίς εἴσεις;
(*makes one last effort to engage Pheidippides*)
ἄρ' εἴσιμεν ἅμα σὺ τε καὶ ἐγώ;

Vocabulary for Section Five D

ἄ-δικ-ος -ον unjust	εἰσ-εἰ (you) (s.) will enter	οἰκίδι-ον, τό little house (2b)
αἰβοῖ ugghh!	(εἰσ-έρχ-ομαι)	ὄνομα (ὀνοματ-), τό name (3b)
ἀκούσ-ομαι I shall listen (ἀκού-ω)	εἰσ-εἰσι(ν) (he) will enter	οὐδαμ-ὼς no way, not at all
ἀκούσ-ῃ you (s.) will listen (ἀκού-ω)	(εἰσ-έρχ-ομαι)	οὐκ οὐκ not . . . therefore
ἄνθραξ (ἀνθρακ-), ὁ charcoal (3a)	εἰσ-ιμεν we will enter	οὐραν-ός, ὁ sky (2a)
ἀντί-δικ-ος, -ου adversary (in court) (2a)	(εἰσ-έρχ-ομαι)	οὔτε . . . οὔτε neither . . . nor
ἀν-υπό-δητ-ος -ον unshod, barefoot	ἐνδον inside	παρὰ τῶν μαθητῶν from the students
ἀπο-βλέπ-ω gaze at, observe closely	ἐν-οικέ-ω live (in)	παύσ-εται (he) will stop (παύ-ομαι)
αὔριον tomorrow	ἦ ἦ tut tut!	παυσ-όμεθα we shall cease (παύ-ομαι)
γε at least; yes, and	θύρι-ον, τό little door (2b)	παύσ-ω I shall stop (παύ-ω)
γενήσ-ομαι I shall become (γίγν-ομαι)	ἵππι-ος -α -ον of horses, horsey	πείθ-ω persuade
δέχ-ομαι receive	κάγώ=καὶ ἐγώ	πείσ-ομαι I shall obey (πείθ-ομαι)
δια-φθερ-εῖ (it) will get rid of (δια-φθεῖρ-ω)	καὶ δὴ καὶ and moreover	πείσ-ῃ you (s.) will obey (πείθ-ομαι)
διδάσκ-ω teach	καλοὶ τε κάγαθοί jolly good chaps, real gentlemen	πνιγεύς, ὁ oven (3g)
δίκαι-ος -α -ον just	λέξ-εις you (s.) will say (λέγ-ω)	ποιήσ-ω I shall do (ποιέ-ω)
δύο two (acc.)	λόγ-ος, ὁ argument (2a)	ποιήσ-εις you (s.) will do (ποιέ-ω)
εἰσ-έρχ-ομαι enter	μαθήσ-ομαι I shall learn (μανθάν-ω)	πονηρ-ός -ά -όν wicked, nasty
εἴσ-ειμι I shall enter (εἰσ-έρχ-ομαι)	μαθήσ-ονται they shall learn (μανθάν-ω)	σοφιστ-ής, ὁ sophist (1d)
	μαθητ-ής, ὁ student (1d)	σοφ-ός -ή -όν wise, clever
	μὴ not	ταῖς δίκαις their lawsuits
	νικήσ-ουσι(ν) they will defeat (νικά-ω)	
	νυν then	



δύο πνιγεῖς

ΦΕΙΔ.	οὐκ ἔγωγε.	
ΣΤΡΕΨ.	(in a rage)	40
	ἀλλὰ διώξω σε ἐκ τῆς οἰκίας καὶ ἐκβαλῶ εἰς κόρακας.	
ΦΕΙΔ.	κάγω δὴ φεύξομαι.	
	(turns to leave)	
	ἀλλ' εἴσειμι εἰς τὴν οἰκίαν, ἀλλ' οὐκ εἰς τὸ τῶν σοφιστῶν φροντιστήριον.	
ΣΤΡΕΨ.	τί δῆτα ποιήσω;	45
	(with determination)	
	οὐ γὰρ νικήσει Φειδιππίδης, ἀλλ' ἐγὼ νικηφόρος γενήσομαι.	
	(has a sudden idea)	
	ἀλλ' οἶδ' ἔγωγε. ἐγὼ γὰρ αὐτὸς εἴσειμι εἰς τὸ φροντιστήριον, μαθητὴς δὲ	
	τῶν σοφιστῶν γενήσομαι καὶ γνῶσομαι τὸν ἄδικον λόγον. οὕτως οὖν	50
	τοὺς χρήστας ἐκείνους παύσω ἔγωγε λαμβάνοντας τὰ χρήματα.	
	(a wave of despair hits him)	
	πῶς οὖν γέρων ὢν καὶ βραδὺς περὶ τοὺς λόγους τοὺς ἀκριβεῖς τὴν	
	φιλοσοφίαν μαθήσομαι; ὅμως εἴσειμι. ἀλλὰ διὰ τί οὐ κόπτω τὴν θύραν	
	ταύτην καὶ βοῶ;	55
	(with a deep breath)	
	ἀλλὰ ποιήσω τοῦτο καὶ κόψω τὴν θύραν καὶ βοήσομαι.	

ἀ-δικ-ος -ον unjust	λόγ-ος, ὁ argument (2a)	φροντιστήρι-ον, τό think-tank,
ἀκριβεῖς exact, accurate (acc.)	μαθήσ-ομαι I shall learn	mental institute (2b)
αὐτ-ός myself (nom.)	(μανθάν-ω)	Χαιρεφῶν (Χαιρεφωντ-),
βοήσ-ομαι I shall shout (βοά -ω)	μαθητ-ής, ὁ student (1d)	ὁ Khairephon (3a)
βραδὺς slow (nom.)	μοι to me	χρήστ-ης, ὁ creditor (1d)
γενήσ-ομαι I shall become	νικήσ-ει (he) will win (νικά-ω)	ψυχ-ή, ἡ soul (1a)
(γίγν-ομαι)	νικη-φόρ-ος -ον victorious	ὡς that
γέρων (γεροντ-), ὁ old man (3a)	ὅμως nevertheless	ὠχρ-ός -ά -όν pale
γνώσ-ομαι I shall get to know	παύσ-εται (he) will stop	
(γιγνώσκ-ω)	(παύ-ομαι)	
δῆτα then	παυσ-όμεθα we shall cease	
διώξ-ω I shall chase (διώκ-ω)	(παύ-ομαι)	
εἰ (μή) if (not)	παύσ-ω I shall stop (παύ-ω)	
εἴσ-ειμι I shall enter	πείθ-ω persuade	
(εἰσ-έρχ-ομαι)	πείσ-ομαι I shall obey (πείθ-ομαι)	
εἰς κόρακας to hell! (lit. 'to the crows')	πείθ-η you (s.) will obey	
	(πείθ-ομαι)	
ἐκ-βαλ-ῶ I shall throw out	πνιγεύς, ὁ oven (3g)	
(ἐκ-βάλλ-ω)	ποιήσ-ω I shall do (ποιέ-ω)	
εὐξ-ομαι I shall offer prayers	σοφιστ-ής, ὁ sophist (1d)	
(εὐχ-ομαι)	τῆς οἰκίας the house	
κάγω=καὶ ἐγὼ	τῆμερον today	
κόπτ-ω I knock (on)	τὸν Σωκράτη Socrates	
κόψ-ω I shall knock (on)	φεύξ-ομαι I shall run off	
(κόπτ-ω)	(φεύγ-ω)	
λήψ-ονται (they) will get	φιλο-σοφί-α, ἡ philosophy	
(λαμβάν-ω)	(1b)	

Section Six A–D

Introduction

A student at Socrates 'Think-Tank' introduces Strepsiades to the 'new thought' and describes how fleas' feet are used to measure distance. Further technical 'wonders' are revealed inside the institution, when Socrates enters, suspended in a basket in the air. A bewildered but impressed Strepsiades informs Socrates that he wants to learn the 'wrong' arguments in order to escape his debts, but turns out to be a hopeless student.

In *World of Athens*: physical speculation 8.7–9; mathematics 8.25; Thales 8.7.

A

(Στρεψιάδης κόπτει τὴν θύραν καὶ βοᾷ)	
ΣΤΡΕΨ.	παῖ, παιδίον.
ΜΑΘΗΤΗΣ	(comes out of the phrontisterion)
	βάλλ' εἰς κόρακας. τίς ἔκοψε τὴν θύραν; τίς ἐβόησεν;
ΣΤΡΕΨ.	ἔγωγε ἔκοψα τὴν θύραν καὶ ἐβόησα.
ΜΑΘ.	τίς ὢν σὺ τοῦτο ἐποίησας; ἀμαθής τις, εὖ οἶδα.
ΣΤΡΕΨ.	Στρεψιάδης Κικυννόθεν.
ΜΑΘ.	εἰς κόρακας αὐθις.
	(goes back into the phrontisterion)
ΣΤΡΕΨ.	οἴμοι, τί ποιήσω; ἀλλ' αὐθις κόψω.
(αὐθις κόπτει τὴν θύραν)	
ΜΑΘ.	τίς ὁ κόπτων; διὰ τί οὗτος οὐκ ἐπαύσατο κόπτων ὁ ἄνθρωπος, ἐπεὶ ἐκέλευσα ἐγώ;

Vocabulary for Section Six A

Grammar for 6A–B

- First aorist indicative, active and middle: ἔπαυσα, ἐπαυσάμην
- Aspect
- Type 3h nouns: ὄφρῦς

ἀ-μαθής ignoramus (nom.)	ἐ-κέλευσ-α (I) gave the order	ἐ-παύσ-ατο he stopped (παύ-ομαι)
βάλλ' εἰς κόρακας go to hell!	(κελεύ-ω)	ἐ-ποίησ-ας (you) (s.) did (ποιέ-ω)
ἐ-βόησ-α I shouted (βοά -ω)	ἐ-κοψ-α (I) knocked at (κόπτ-ω)	Κικυννόθεν from the deme
ἐ-βόησ-ε(ν) (he) shouted (βοάω)	ἐ-κοψ-ε (he) knocked at	Kikynna
εἰς κόρακας to hell!	(κόπτ-ω)	παιδί-ον, τό slave, slave dear (2b)

- (*re-appears, annoyed*)
 διὰ τί σὺ πάλιν κόπτεις; τί ἐν νῶ ἔχεις; τὴν γὰρ ἐμὴν φροντίδα ἀπέκοψας, ποιῶν τοῦτο.
 ΣΤΡΕΨ. ἀλλ' ἄρτι ἐπαυσάμην, ὦ γαθέ. ἐκέλευσας γὰρ σύ. μὴ οὖν ἐκβαλλέ με, καίπερ ἄγροικον ὄντα καὶ ἀμαθῆ. ἀλλὰ τίς ἡ φροντίς, εἰπέ δή.
 ΜΑΘ. ἀλλ' οὐ θέμις. μόνον γὰρ μανθάνουσι τὰς τῶν σοφιστῶν φροντίδας ταύτας οἱ μαθηταί.
 ΣΤΡΕΨ. εἰπέ μοι οὖν. ἦκω γὰρ ἐγὼ μαθητὴς τῶν σοφιστῶν εἰς τὸ φροντιστήριον.
 ΜΑΘ. λέξω σοι: ψύλλα γὰρ τις δάκνει τὴν! Χαιρεφώντος ὁφρύν. ὅτε δὲ πηδᾷ ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους, οὕτω διαλέγονται οἱ ἄνδρες.
 ΣΩΚΡΑΤΗΣ ὄρα, ὦ Χαιρέφων. οὐ γὰρ λανθάνει με ἡ ψύλλα ἀξία οὕσα τοῦ Ὀλυμπικοῦ στεφάνου. ἀλλὰ λέγε, ὅπόσους τοὺς ἔαυ τῆς πόδας ἐπήδησεν ἡ ψύλλα.
 ΧΑΙΡΕΦΩΝ οὐκ οἶδα, ὦ Σώκρατες. ἀλλὰ διὰ τί οὐ μετροῦμεν τὸ χωρίον;
 ΣΩΚ. ἀλλὰ πῶς μετρήσομεν, ὦ Χαιρέφων;
 ΧΑΙ. ἰδοῦ. πρῶτον μὲν γὰρ κηρὸν λαμβάνω, εἴτα τὸν κηρὸν θερμὸν ποιῶ. τέλος δὲ τοὺς τῆς ψύλλης πόδας εἰς τὸν κηρὸν τίθημι.
 ΣΩΚ. τί δέ;
 ΧΑΙ. νῦν ὁ κηρὸς ψυχρὸς γίγνεται. ἰδοῦ, ὦ Σώκρατες. ἡ γὰρ ψύλλα ἐμβάδας ἔχει.
 ΣΩΚ. ἀλλὰ τί νῦν ποιεῖς;
 ΧΑΙ. νῦν δὲ τὰς ἐμβάδας λύω. ἰδοῦ.
 ΣΤΡΕΨ. ὦ Ζεῦ βασιλεῦ. ὦ τῆς σοφίας τῶν ἀνδρῶν.
 (admiration fades into bewilderment)
 ἀλλ' εἰπέ μοι, τί ποτ' ἐποίησαν οἱ ἄνδρες, ὦ μαθητά;
 ΜΑΘ. οὐ λανθάνεις με ἄγροικος ὢν, ὦ Στρεψιάδη, οὐ μανθάνων οὐδέν. ἀλλ' ὡς ἔλεγον, πρῶτον μὲν θερμὸν ἐποίησαν τὸν κηρὸν. ἔπειτα τοὺς τῆς ψύλλης πόδας ἔθεσαν εἰς τὸν κηρὸν. τέλος δὲ τὰς ἐμβάδας ἔλυσαν καὶ ἐμέτρησαν – πῶς γὰρ οὐ; – τὸ χωρίον.



ἐμβάδες

- ΣΤΡΕΨ. ὦ Ζεῦ βασιλεῦ· σοφοὶ δὲ φαίνονται ὄντες οἱ ἄνδρες, τί δ' ἦτ' ἐκείνων τὸν 45
 θαλῆν θαυμάζομεν; ἢ ῥαδίως φεύζομαι τὴν δίκην. γινώσκει γὰρ τὸ
 ψύλλης πῆδημα.
 (shouts)
 ἀλλ' ἄνοιγε, ἄνοιγε τὴν θύραν.

- | | | |
|--|--|---|
| ἄγρ-οικ-ος -ον from the country
ἀ-μαθῆ ignorant (acc.)
ἄνοιγε open!
ἄξι-ος -α -ον worthy of
ἀπ-έ-κοψ-ας you (s.) cut off
(ἀπο-κόπτ-ω)
ἄρτι recently, just now
δάκν-ω bite, worry
ἐ-βόησ-ας you (s.) shouted
(βοάω)
ἔ-θε-σαν they placed (τίθημι)
εἴτα then
ἐκ-βάλλ-ω throw out
ἐ-κέλευσ-ας you (s.) gave the
order (κελεύ-ω)
ἔ-λυσ-αν they undid (λύ-ω)
ἐμβάς (ἐμβαδ-), ἡ slipper (3a)
ἐ-μέτρησ-αν they measured
(μετρέ-ω)
ἐ-παυσ-άμην I stopped
(παύ-ομαι)
ἐπεὶ when
ἐ-πήδησ-ε(ν) (it) leapt
(πηδά-ω)
ἐ-ποίησ-αν (they) did (ποιέ-ω)
ἦ truly
ἦκ-ω I have come
Θαλ-ῆς, ὁ Thales (1d) (early
Greek scientist and inventor, a
by-word for cleverness)
θαυμάζ-ω wonder (at) | θέμις, ἡ right, lawful (lit. law
sanctioned by the gods) (3a)
θερμ-ός -ή -όν hot
καίπερ despite, although (+part.)
κεφαλ-ή, ἡ head (1a)
κηρ-ός, ὁ wax (2a)
λύ-ω release, undo
μετρέ-ω measure (fut. μετρήσ-ω)
μοι to me
μόν-ος -η -ον alone
νῶ mind
ὅπόσους τοὺς ἑαυτῆς πόδας how
many of its own foot lengths
οὔτος hey, you!
πάλιν again
πηδά-ω leap
πῆδημα (πηδηματ-), τό a leap
(3b)
πόδας see πούς
ποτε ever
πούς (ποδ-), ὁ foot (3a)
πρῶτον first
ῥαδί-ως easily
σοι to you
Σωκράτους Socrates'
τὴν ὀφρ-ὺν the eyebrow
τῆς σοφίας the cleverness!
τῆς ψύλλης of the flea
τί δέ; what next?
τί δ' ἦτ' why then ...?
τίθημι I place, put | τοῦ Ὀλυμπικοῦ στεφάνου the
Olympic crown
φροντίς (φροντιδ-), ἡ thought
(3a)
φροντιστήρι-ον, τό think-tank,
mental institute (2b)
Χαιρεφώντος Khairephon's
χωρί-ον, τό space, distance (2b)
ψύλλ-α, ἡ flea (1c)
ψύλλης flea's
ψυχρ-ός -ά -όν cold
ὡς as

Vocabulary to be learnt
ἄγροικος <i>on from the country,</i>
<i>boorish</i>
βάλλ' εἰς κόρακας <i>go to hell!</i>
δάκνω (δακ-) <i>bite, worry</i>
ἐκβάλλω (ἐκβαλ-) <i>throw out</i>
ἐν νῶ ἔχω <i>intend, have in mind</i>
καίπερ <i>despite, although (+part.)</i>
κεφαλή, ἡ <i>head (1a)</i>
λύω <i>release</i>
ὅτε <i>when</i>
ὀφρὺς (ὀφρυ-), ἡ <i>eyebrow (3h)</i>
πούς (ποδ-), ὁ <i>foot (3a)</i>
ῥάδι-ος <i>easy</i>
ῥαδίως <i>easily</i>
φροντίς (φροντιδ-), ἡ <i>thought,</i>
<i>care, concern (3a)</i>
ὡς <i>as</i> |
|--|--|---|

B

The door opens and Strepsiades starts back in horror.

In *World of Athens*: Athens' intellectual achievements 8.14–15, 22; technical work 8.24.

- ΣΤΡΕΨ. ὦ Ἡράκλεις, τίνα ταῦτα τὰ θηρία;
 ΜΑΘ. οὗτος, διὰ τί θαύμασας; διὰ τί αὐθις ἐβόησας; ἄρα τοὺς μαθητὰς τούτους θαυμάζεις;
 ΣΤΡΕΨ. ναὶ μὰ Δία θαυμάζω. ἀλλὰ τί ποιοῦσιν οὗτοι οἱ εἰς τὴν γῆν βλέποντες;
 ΜΑΘ. ζητοῦσιν οὗτοι τὰ κατὰ γῆς.
 ΣΤΡΕΨ. βολβοὺς ἄρα ζητοῦσι. μὴ νῦν τοῦτό γ' ἔτι φροντίζετε, ὦ θηρία· ἐγὼ γὰρ οἶδα ὅπου εἰσὶ μεγάλοι καὶ καλοὶ. ἀλλὰ τίς οὐτοσί; διὰ τί ὁ πρωκτὸς εἰς τὸν οὐρανὸν βλέπει;
 ΜΑΘ. διότι ἀστρονομεῖ ὁ πρωκτός.
 ΣΤΡΕΨ. (*points to one of the strange devices cluttering up the phrontisterion*)
 ἰδοὺ· τί δ' ἐστὶ τοῦτο; διδάσκει με.
 ΜΑΘ. ἀστρονομία μὲν αὕτη.
 ΣΤΡΕΨ. (*points to another device*)
 τοῦτο δὲ τί;
 ΜΑΘ. γεωμετρία.
 ΣΤΡΕΨ. καὶ εἰς τί χρησίμον αὕτη; δίδασκε.
 ΜΑΘ. ταύτη τὴν γῆν ἀναμετροῦμεν.
 (*picks up a map*)
 αὕτη δ' ἐστὶ γῆς περίοδος.
 (*points at the map*)
 ὁρᾷς; αὐταὶ μὲν Ἀθῆναι.
 ΣΤΡΕΨ. (*in disbelief*)
 τί σὺ λέγεις; οὐ πείθομαι, ἐπεὶ τῶν δικαστῶν οὐχ ὁρῶ οὐδὲ ἓνα καθιζόμενον. ποῦ δ' ἐσθ' ὁ ἐμὸς δῆμος;
 ΜΑΘ. (*points at the map*)
 ἐνταῦθα ἔνεστιν. τὴν δ' Εὐβοίαν ὁρᾷς;
 ΣΤΡΕΨ. ὁρῶ. ἀλλ' ἡ Λακεδαίμων ποῦ τυγχάνει οὖσα;
 ΜΑΘ. ὅπου; αὕτη.
 ΣΤΡΕΨ. (*taken aback*)
 παπαῖ. ἄπελθε, ἄπελθε. ὡς ἐγγὺς ἡμῶν ἡ Λακεδαίμων. ἀλλὰ διὰ τί οὐκ ἀπάγεις ταύτην ἀφ' ἡμῶν πόρρω πάνυ;
 ΜΑΘ. ἀλλ' ἀδύνατον.
 ΣΤΡΕΨ. νῆ Δία ὀλοφυρεῖσθ ἄρα.
 (*looks up and sees Socrates hanging in a basket*)
 ἀλλ' εἰπέ μοι, τίς οὗτος ὁ ἐπὶ τῆς κρεμάθρας ὢν;
 ΜΑΘ. αὐτός.
 ΣΤΡΕΨ. τίς αὐτός;
 ΜΑΘ. Σωκράτης.

Vocabulary for Section Six B

ἀ-δύνατ-ος -ον impossible	ἐνταῦθα here	πείθ-ομαι believe
Ἀθῆν-αι, αἱ Athens (1a)	ἐπεὶ since	περί-οδ-ος, ἡ map (2a)
ἀνα-μετρέ-ω measure up	ἐπὶ τῆς κρεμάθρας in the basket	πόρρω far
ἄπ-ελθε go away!	Εὐβοί-α, ἡ Euboea (1b)	πρωκτ-ός, ὁ rump (2a)
ἄρα then, in that case	Ἡράκλεις Herakles!	ταύτη with this
ἀστρο-νομέ-ω observe the stars	θαυμάζ-ω be amazed	χρησίμ-ος -η -ον useful
ἀστρο-νομί-α, ἡ astronomy (1b)	θηρί-ον, τό beast (2b)	
αὐτ-ός Himself, the Master (nom.)	καθ-ίζομαι sit down	Vocabulary to be learnt
βολβ-ός, ὁ truffle (2a)	κατὰ γῆς below the earth	ἀδύνατος on impossible
γεωμετρί-α, ἡ geometry (1b)	Λακεδαίμων (Λακεδαιμον-), ἡ Sparta (3a)	Ἀθῆναι, αἱ Athens (1a)
γῆς of the earth	μοι to me	δῆμος, ὁ deme (2a)
δῆμ-ος, ὁ deme (2a)	ὀλοφυρ-εῖσθ' = 2nd pl. fut. (contr.) of ὀλοφύρ-ομαι	θαυμάζω wonder at, be amazed at
δικαστ-ής, ὁ dikast, juror (1d)	ὅπου where?	ὅπου where? where
ἐ-βόησ-ας you (s.) shouted (βοά-ω)	οὐραν-ός, ὁ sky (2a)	οὐρανός, ὁ sky, heavens (2a)
ἐγγὺς ἡμῶν near to us	πάνυ very	πείθομαι (πιθ-) believe, trust, obey
ἐ-θαύμασ-ας you (s.) were amazed (θαυμάζ-ω)	παπαῖ good heavens!	

The range of sophists' work

[See note on the sophists on p. 57]

The sophists both helped to create a demand for education, and also came when there was an unfulfilled need for it. They taught a vast variety of subjects—from astronomy and law through to mathematics and rhetoric. It is in large measure due to the sophists that subjects such as grammar, logic, ethics, politics, physics and metaphysics first emerged as separate entities. The sophists were at the head of a movement to make man, not the physical world, the centre of intellectual debate. If their main preoccupation was to describe how man could be most successful in life, rather than with questions of right and wrong of the sort that Socrates and Plato insisted upon, this does not undermine their intellectual importance.

Much work was going on in other fields at this time too. If our sources can be trusted, technical manuals were written by Sophocles on tragedy, by Iktinos on the Parthenon, by Polykleitos on the symmetry of the human body, and by Hippodamos (who designed the layout of the Peiraeus) on town planning and social engineering. Rudimentary experimental work in sciences may also have been going on, if we wish so to interpret the evidence of Aristophanes' *Clouds*. When the rustic Strepsiades is introduced into Socrates' private school (φροντιστήριον or 'think tank'), he finds all sorts of extraordinary devices cluttering up the place ... These cosmic models (celestial globes? star maps? compasses? maps?) are an important feature of the play, where the association between the new thought and its various trappings is constantly being made. It suggests that the use of models and apparatus, generally seen as a later, post-Aristotelian device, was understood well enough in fifth-century Athens to be made the subject of comic humour. (*World of Athens*, 8.23–4)

C

- (ἀπέρχεται ὁ μαθητής. ὁ Στρεψιάδης τὸν Σωκράτη καλεῖ.)
- ΣΤΡΕΨ. ὦ Σώκρατες, ὦ Σωκρατίδιον, δεῦρ' ἔλθέ.
- ΣΩΚ. τίς ἐβόησεν; τίς ἐβιάσατο εἰς τὸ φροντιστήριον τὸ τῶν σοφιστῶν;
- ΣΤΡΕΨ. ἐβόησα ἐγώ, Στρεψιάδης Κικυννόθεν. ἀλλ' οὐκ ἐβιάσάμην εἰς τὸ φροντιστήριον.
- ΣΩΚ. τί με καλεῖς, ὦ ἐφήμερε; ἦλθες δὲ σὺ κατὰ τί;
- ΣΤΡΕΨ. ἦλθον μαθητής εἰς τὸ φροντιστήριον. ἤδη γάρ σε ἤκουσα ὡς εἰ σοφός.
- ΣΩΚ. εἰπέ μοι, τίς εἶπε τοῦτο; πῶς δ' ἤκουσάς με ὡς σοφός εἰμι;
- ΣΤΡΕΨ. εἶπε τοῦτο τῶν μαθητῶν τις.
- ΣΩΚ. τί δ' εἶπεν ὁ μαθητής; λέγε.
- ΣΤΡΕΨ. εἶπε γάρ ὁ μαθητής ὡς ψύλλα τις ἔδακε τὴν Χαιρεφώντος ὀφρῦν. εἶτα ἐπὶ τὴν σὴν κεφαλὴν ἐπήδησε. σὺ δὲ τὸν Χαιρεφώντα ἤρου ὀπόσους τοὺς ἐαυτῆς πόδας ἐπήδησεν ἡ ψύλλα. ἀν-εμετρήσατε δ' ὑμεῖς οὕτως· πρῶτον μὲν γάρ τὴν ψύλλαν ἐλάβετε καὶ ἔθετε εἰς κηρὸν θερμόν. ἐπειδὴ δὲ ψυχρὸς ἐγένετο ὁ κηρός, ἡ ψύλλα ἔσχεν ἐμβάδας τινὰς Περσικὰς. εἶτα δὲ ἀν-εμετρήσατε τὸ χωρίον.
- (with an admiring glance)
- οὐδέποτε εἶδον ἔγωγε πρᾶγμα οὕτω σοφόν.
- ΣΩΚ. οὐδέποτε εἶδες σὺ γε πρᾶγμα οὕτω σοφόν; ἀλλὰ πόθεν ὦν τυγχάνεις;
- ΣΤΡΕΨ. Κικυννόθεν.
- ΣΩΚ. οὐ γὰρ ἔλαθές με ἄγροικος ὦν, καὶ ἀμαθής.
- ΣΤΡΕΨ. μὴ μέμφου μοι. ἀλλ' εἰπέ, τί δρᾷς ἐπὶ ταύτης τῆς κρεμάθρας ὦν, ὦ Σώκρατες;
- ΣΩΚ. (solemnly)
- ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.
- ΣΤΡΕΨ. τί δ' ἀπὸ κρεμάθρας τοῦτο δρᾷς, ἀλλ' οὐκ ἀπὸ τῆς γῆς; τί ἐξευρίσκεις ἢ τί μανθάνεις, ἐπὶ κρεμάθρας ὦν;
- ΣΩΚ. οὐδέποτε γὰρ ἐξηῦρον ἐγὼ τὰ μετέωρα πράγματα οὐδ' ἔμαθον οὐδέν, ἀπὸ τῆς γῆς σκοπῶν. ἡ γὰρ γῆ ἔτυχε κωλύουσα τὴν φροντίδα.

Vocabulary for Section Six C

Grammar for 6C–D

- Second aorist indicative, active and middle: ἔλαβον, ἐλαβόμην
- Interrogatives: τί
- Indirect speech

ἀερο-βατέ-ω tread the air
 ἀ-μαθής ignorant (nom.)
 ἀνα-μετρέ-ω measure up
 ἀπ-έρχ-ομαι depart

βιάζ-ομαι use force, force one's
 way
 δρά-ω do
 ἐ-γέν-ετο (it) became (γίν-ομαι)

ἔ-δακ-ε (it) bit (δάκν-ω)
 ἔ-θε-τε you (pl.) put (τίθημι)
 εἶδ-ον (I) saw (ὁρά-ω)
 εἶδ-ες (you) (s.) saw (ὁρά-ω)

εἶπ-ε (he) said (λέγ-ω)
 εἶτα then, next
 ἐ-λάβ-ετε you (pl.) took
 (λαμβάν-ω)
 ἔ-λαθ-ες you (s.) escaped the
 notice of (λανθάν-ω)
 ἔ-μαθ-ον (I) learnt (μανθάν-ω)
 ἐμβάς (ἐμβαδ-), ἡ slipper (3a)
 ἐξ-ευρίσκ-ω (ἐξευρ-) find out,
 discover
 ἐξ-ηῦρ-ον (I) found out,
 discovered (ἐξ-ευρίσκ-ω)
 ἐπὶ κρεμάθρας in a basket
 ἐπὶ ταύτης τῆς κρεμάθρας in this
 basket
 ἔ-σχ-ε(ν) (it) had (ἔχ-ω)
 ἔ-τυχ-ε (it) happened to, actually
 was (τυγχάν-ω)
 ἐφ-ήμερ-ος -ον lasting a day,
 creature of a day
 ἦλθ-ον I came (ἔρχ-ομαι)
 ἦλθ-ες (you) (s.) came
 (ἔρχ-ομαι)
 ἦλι-ος, ὁ sun (2a)
 ἦρ-ου you (s.) asked (ἑρωτά-ω)

θερμ-ός -ή -όν hot
 κατὰ τί; for what?
 κηρ-ός, ὁ wax (2a)
 Κικυννόθεν from the deme
 Kikynna
 κρεμάθρας a basket
 μέμφ-ομαι blame, find fault with
 μετέωρ-ος -ον in the air
 μοι me
 ὀπόσους τοὺς ἐαυτῆς πόδας how
 many of its own foot lengths
 οὐδέν λέγ-ω speak nonsense
 οὐδέποτε never
 περι-φρονέ-ω surround with
 thought, circumcontemplate
 Περσικ-ός -ή -όν Persian
 πηδά-ω leap
 πρῶτον first
 σ-ός σ-ή σ-όν your
 Σωκρατίδι-ον dear Socrates (2b)
 τῆς γῆς the earth
 τί; why?
 φροντιστήρι-ον, τό think-tank,
 mental institute (2b)
 Χαιρεφώντος of Khairephon

χωρί-ον, τό space, distance (2b)
 ψύλλα-α, ἡ flea (1c)
 ψυχρ-ός -ά -όν cold
 ὡς that

Vocabulary to be learnt

ἀπέρχομαι (ἀπελθ-) depart, go
 away
 βιάζομαι use force
 εἶτα then, next
 ἐξευρίσκω (ἐξευρ-) find out
 ἥλιος, ὁ sun (2a)
 ὀπόσους η ὦν how many, much
 πηδάω leap, jump
 πόρρω far, far off
 πρῶτος η ὦν first
 πρῶτον first, at first
 Σωκράτης, ὁ Socrates (3d)
 τί; why?
 (τίθημι) θε- put, place
 χωρίον, τό place, space, region
 (2b)

Misrepresenting intellectuals

As we have already observed, the Socrates of *Clouds* bears little relationship to the real Socrates (see p. 57). The reason for Aristophanes' portrayal of him in this fashion is probably that, since Aristophanes was a comic poet aiming to win first prize at the comic festival, he had to appeal to the prejudices of his audience. In the same way that 'professors' today are popularly caricatured as 'mad', with their heads in the clouds (an image as old as Aristophanes) and wholly divorced from 'real life', so in Aristophanic Athens it was typical of comic poets to present 'intellectuals' as dotty in one sense or another. After all, the story was told of one of the most famous intellectuals of all, Thales (*Text* 6A, 1.45–6), that he spent so much time contemplating the heavens that he did not spot the well in front of him and promptly fell in. Further, the Greek man-in-the-street seems to have found it very hard to swallow the idea that men who tried to think rationally and 'scientifically' about the cosmos were not somehow subverting traditional religious beliefs and therefore conventional piety. Thus intellectuals, whatever they actually believed, were fair game to be mocked, and in the streets of Athens Socrates was probably the most famous intellectual of them all.

D

- ΣΤΡΕΨ. ἀλλ' ὦ Σωκρατίδιον, τί οὐ καταβαίνεις; ἦλθον γὰρ ἐγὼ εἰς τὸ φροντιστήριον διότι, χρήματα πολλά ὀφείλων, ὑπόχρεώς εἰμι.
- ΣΩΚ. ἀλλὰ πῶς οὐ ὑπόχρεως ἐγένου; πῶς τοῦτο πάσχεις;
- ΣΤΡΕΨ. ἔλαθον ἐμαυτὸν ἵππομανῆ τὸν υἱὸν ἔχων. ὑπόχρεως οὖν ἐγενόμην. καὶ τοῦτο ἔπαθον διὰ τὴν ἵππικὴν καὶ διὰ τὸν ἐμὸν υἱόν. αἶε γὰρ δίκας λαμβάνουσιν οἱ χρήσται, καὶ εἰ μὴ τι ποιήσω, εἰς αἶε λήψονται. δίδασκε οὖν με τὸν ἕτερον τῶν σῶν λόγων.
- ΣΩΚ. τὸν ἕτερον τῶν ἐμῶν λόγων; πότερον λέγεις; τὸν κρείττονα ἢ τὸν ἥττονα;
- ΣΤΡΕΨ. τὸν ἄδικον λέγω, τὸν ἥττονα, τὸν τὰ χρέα παύοντα. οὗτος γὰρ ὁ λόγος τὰς δίκας νικήσει, ὁ κρείττων δ' οὐ. τί δράσω;
- ΣΩΚ. (*points to a couch*)
ὅ τι; πρῶτον μὲν κατακλίνῃθι ἐπὶ τῆς κλίνης. ἔπειτα ἐκφρόντιζε τι τῶν σεαυτοῦ πραγμάτων.
- ΣΤΡΕΨ. (*sees the bugs*)
κακοδαίμων ἐγώ. δίκην γὰρ λήψονται οἱ κόρεις τήμερον.
- He lies down. There is a long pause. Eventually . . .*
- ΣΩΚ. οὗτος, τί ποιεῖς; οὐχὶ φροντίζεις;
- ΣΤΡΕΨ. ἐγώ; νῆ τὸν Ποσειδῶ.
- ΣΩΚ. καὶ τί δῆτ' ἐφρόντισας;
- ΣΤΡΕΨ. εἰ ἄρα λήσω τοὺς κόρεις, τοὺς δάκνοντας ἐμὲ δεινῶς.
- ΣΩΚ. (*with annoyance*)
οὐδὲν λέγεις.
(*another long pause*)
ἀλλὰ σιγᾷ ὁ ἄνθρωπος. τί δρᾷ οὗτος;
- (τὸν Στρεψιάδη προσαγορεύει)
οὗτος, καθεύδεις;
- ΣΤΡΕΨ. μὰ τὸν Ἀπόλλω, ἐγὼ μὲν οὐ.
- ΣΩΚ. ἔχεις τι;
- ΣΤΡΕΨ. μὰ Δι' οὐ δῆτ' ἔγωγε.
- ΣΩΚ. οὐδὲν πάνυ;
- ΣΤΡΕΨ. τὸ πέος ἔχω ἐν τῇ δεξιᾷ.
- ΣΩΚ. εἰς κόρακας. μὴ παῖζε, ὦ ἄνθρωπε.
(*after a long pause*)
- ΣΤΡΕΨ. ὦ Σωκρατίδιον.
- ΣΩΚ. τί, ὦ γέρον;
- ΣΤΡΕΨ. ἔχω γνώμην τινά.
- ΣΩΚ. λέγε τὴν γνώμην.
- ΣΤΡΕΨ. λήψομαι γυναῖκα φαρμακίδα καὶ κλέψω ἐν νυκτὶ τὴν σελήνην.
- ΣΩΚ. (*puzzled*)
τί φῆς; κλέψεις τὴν σελήνην; εἰπέ δὴ – πῶς τοῦτο χρήσιμον;

- ΣΤΡΕΨ. ὅπως; ἄκουε. οἱ γὰρ χρήσται δανείζουσι τὰ χρήματα κατὰ μῆνα. ἐγὼ μὲν οὖν κλέψω τὴν σελήνην. ἡ δὲ σελήνη οὐκέτι ἀνατελεῖ. πῶς οὖν τὰ χρήματα λήψονται οἱ χρήσται;
- ΣΩΚ. (*very annoyed*)
βάλλ' εἰς κόρακας. ἄγροικος εἶ καὶ ἀμαθής. οὐ διδάξω σ' οὐκέτι, ἀμαθῆ 45
δὴ ὄντα.

Strepsiades goes back out into the street, and sadly contemplates his fate.

Vocabulary for Section Six D

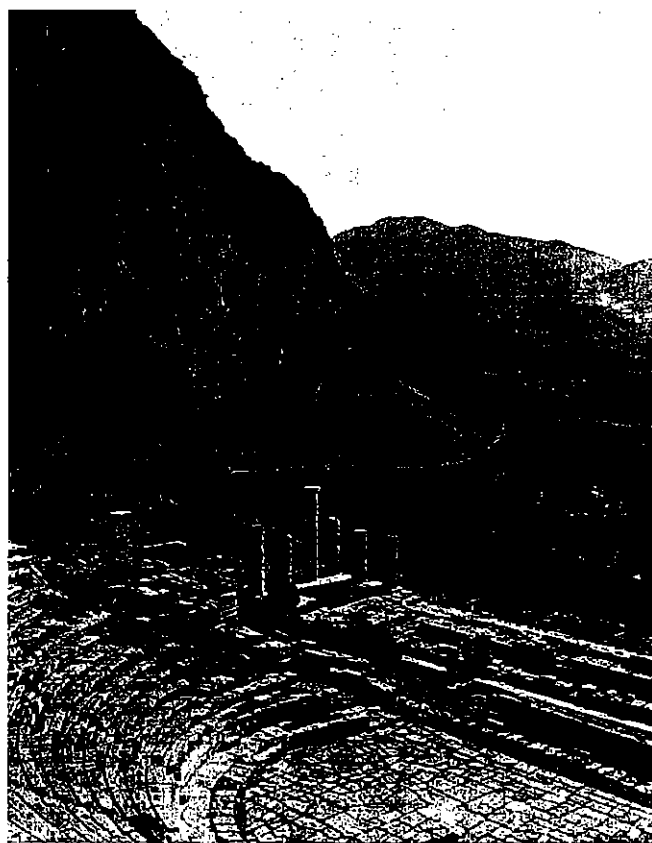
ἀ-μαθής ignorant (nom.)	κλέπτω steal	Vocabulary to be learnt
ἀ-μαθῆ ignorant (acc.)	κόρυς, ὁ bug (3e)	ἀμαθής ignorant
ἀνα-τελ-εῖ (it) will rise (fut. of ἀνα-τέλλ-ω)	κρείττων κρείττον (κρείττων-) stronger, greater	ἄρα then, in that case (<i>inferring</i>)
Ἀπόλλων (Ἀπολλων-), ὁ Apollo (3a) (acc. Ἀπόλλω)	λήσ-ω I shall escape notice (fut. of λανθάν-ω)	γέρων (γεροντ-), ὁ old man (3a)
γέρων (γεροντ-), ὁ old man (3a)	μὴ not	γνώμη, ἡ mind, purpose, judgment, plan (1a)
γνώμη, ἡ plan (1a)	μῆν (μην-), ὁ month (3a)	δεξιός ἄ ὄν right
δανείζ-ω I lend (money)	νυκτὶ at night	δεξιᾷ, ἡ right hand (1b)
δῆτα then; indeed	ὅπως; how?	δῆτα then
δρά-ω (δρασ-) do, act	ὅτι; what?	δράω (δραῶ-) do, act
ἐ-γεν-όμην I became (γίγν-ομαι)	οὔτος, hey, you!	εἰ if, whether
ἐ-γέν-ου (you) (s.) became (γίγν-ομαι)	πάνυ at all	ἐμαυτὸν myself
εἰ if	πέ-ος, τό penis (3c)	ἕτερος ἄ ὄν one (or the other) of two
εἰ ἄρα whether, indeed	πότε-ος -α -ον which (of two)?	ἥττων ἥττον (ἥττον-) lesser, weaker
ἐκφροντίζ-ω think out	προσ-αγορεύ-ω address	κλέπτω steal
ἐ-λαθ-ον I escaped notice (λανθάν-ω)	σεαυτοῦ your own	κρείττων κρείττον (κρείττων-) stronger, greater
ἐμαυτ-ὸν myself (acc)	σελήν-η, ἡ moon (1a)	οὔτος, hey there! hey you!
ἐ-παθ-ον I experienced, suffered (πάσχ-ω)	σιγᾷ-ω be quiet	πάνυ very (much); at all
ἐπὶ τῆς κλίνης on the couch	σ-ός σ-ή σ-όν your	πότερος ἄ ὄν which (of two)
ἕτερ-ος -α -ον the one (of 2)	Σωκρατίδ-ιον dear Socrates (2b)	σελήνη, ἡ moon (1a)
ἦλθ-ον (I) came (ἔρχ-ομαι)	τῇ δεξιᾷ right hand	σός σή σόν your (when 'you' are one person)
ἥττων ἥττον (ἥττον-) weaker, lesser	τήμερον today	τήμερον today
ἵππικ-ή, ἡ horse-fever (1a)	ὑπο-χρέ-ως -ων in debt	χρήσιμος ἡ ὄν useful, profitable
ἵππο-μανῆ horse-mad (acc.)	φαρμακίς (φαρμακιδ-), ἡ witch, sorceress (3a)	
κατα-κλίνῃθι lie down! (s.)	φροντιστήρι-ον, τό think-tank, mental institute (2b)	
	χρήσιμ-ος -η -ον useful	
	χρήστ-ης, ὁ creditor (1d)	

Section Seven A–H: Socrates and intellectual inquiry

Introduction

Plato's picture of Socrates is quite different from Aristophanes'. The following passage is based on Plato's account of Socrates' defence when he was on trial for his life (399 BC) on a charge of corrupting the young and introducing new gods. This famous speech is known as 'The Apology': Greek ἀπολογία, 'defence'.

In *World of Athens*: lawcourts 6.39ff.; Delphi and the oracle 3.17–19; speeches 8.17–21; Socratic 'ignorance' 8.35; Socrates' contribution to philosophy 8.34.



Δελφοί



ὁ θεὸς ὁ ἐν Δελφοῖς

Socrates

Socrates emerges from all the descriptions as a great arguer, concerned with both clarity and precision of thought. Aristotle attributes to him the systematic use of 'inductive argument and general definition'. One must beware of the modern associations of the word 'induction', and 'argument from example' is a better translation. The argument 'leads you on' (the literal meaning of the Greek word for 'induction') by observation of particular instances of e.g. 'goodness' to understand the general characteristics of that quality – and so to a 'general definition'. Socrates was looking for precision and definite standards. If you want to be good or brave you must first know what goodness or bravery is; so, in a sense, goodness is knowledge, and it should be possible to be as *precise* about moral virtue as a carpenter is about what makes a good chair. Socrates pursued his general definition in *dialogue* with others, and the word 'dialectic' (which Plato was to use as a term for philosophy) is derived from the Greek word for dialogue. Plato portrays Socrates arguing against the relativism and scepticism, which characterised much of sophistic thought, and looking for a precision about definitions of moral virtues of the sort that existed in the technical world. Plato's Socrates is looking for some kind of stable reality and standard behind the confusion of perceptions and standards in the world of common experience. (*World of Athens*, 8.34–5)

A

Socrates addresses the dikasts (jurors) at his trial and tells them the reason for his methods of inquiry and the causes of his unpopularity. He first puts a question into the mouths of the dikasts which he will proceed to answer.

ἐρωτῶσιν οὖν τινες· 'ἀλλ', ὦ Σώκρατες, διὰ τί διαβάλλουσί σε οὗτοι οἱ ἄνδρες; τί ἐν νῷ ἔχουσιν; πόθεν γίνονται αὐταὶ αἱ διαβολαὶ καὶ ἡ δόξα ἡ σή; λέγε οὖν, καὶ δίδασκε ἡμᾶς. ἡμεῖς γὰρ οὐ βουλόμεθα διαβάλλειν σε.' βούλομαι οὖν διδάσκειν ὑμᾶς καὶ λέγειν διὰ τί διέβαλόν με οὗτοι οἱ ἄνδρες καὶ πόθεν ἐγένοντο αἱ διαβολαὶ καὶ ἡ δόξα. ἀκούετε δὴ. καὶ εὖ ἴστε ὅτι οὐ βούλομαι παίζειν πρὸς ὑμᾶς. ἴσως μὲν γὰρ φανοῦμαι παίζειν, εὖ μέντοι ἴστε ὅτι οὐδὲν ἄλλο ἢ τὴν ἀλήθειαν λέγειν βούλομαι. ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, διὰ σοφίαν τινὰ τυγχάνω ἔχων τὴν δόξαν ταύτην. ἄρα βούλεσθε εἰδέναι τίς ἐστὶν ἡ σοφία αὕτη; ὡς μάρτυρα βούλομαι παρέχεσθαι τὸν θεὸν τὸν ἐν Δελφοῖς. ὁ γὰρ θεὸς ὁ ἐν Δελφοῖς μαρτυρήσει τὴν σοφίαν τὴν ἐμήν. καὶ μὴν ἀνάγκη ἐστὶ τὸν θεὸν λέγειν τὴν ἀλήθειαν.

Χαιρεφῶντα γάρ ἴστε ἴπου. οὗτος γὰρ ἐμὸς ἐταῖρος ἦν ἐκ νέου. καὶ ἴστε δὴ, ὡς σφοδρὸς ἦν ὁ Χαιρεφῶν περὶ πάντα. καὶ ὁ Χαιρεφῶν οὕτως ποτὲ ἐλογίζετο πρὸς ἑαυτὸν. 'ὅτι Σωκράτης σοφός ἐστιν, εὖ οἶδα. βούλομαι δ' εἰδέναι εἴ τίς ἐστι σοφώτερος ἢ Σωκράτης. ἴσως γὰρ Σωκράτης σοφώτατός ἐστιν ἀνθρώπων. τί οὖν ποιεῖν με δεῖ; δῆλον ὅτι δεῖ με εἰς Δελφοὺς ἰέναι, καὶ μαντεύεσθαι. πολλὰ γὰρ ἀνάγκη ἐστὶ τὸν θεὸν τὴν ἀλήθειαν λέγειν.'

ἦει οὖν ὁ Χαιρεφῶν εἰς Δελφούς, καὶ ταύτην τὴν μαντείαν ἐμαντεύσατο παρὰ τῷ θεῷ. καὶ μὴ θορυβεῖτε, ὦ ἄνδρες. ἤρετο γὰρ δὴ εἴ τίς ἐστι σοφώτερος ἢ Σωκράτης, ἀπεκρίνατο δ' ἡ Πυθία ὅτι οὐδεὶς ἐστὶ σοφώτερος.

Vocabulary for Section Seven A

Grammar for 7A–C

- Present infinitives, active and middle: παύειν, παύεσθαι
- Irregular present infinitives: εἶναι, ἰέναι, εἰδέναι
- Verbs taking infinitives (e.g. βούλομαι, δεῖ, δοκέω)
- Comparative and superlative adjectives, regular and irregular
- Past of εἶμι: ἦα 'I went'

ἀλήθει-α, ἡ truth (1b)
ἀνάγκ-η, ἡ necessity (1a)
ἀνάγκ-η ἐστὶ it is obligatory for
x (acc.) to – (inf.)
ἀπο-κρίν-ομαι (ἀποκριν-)
answer
βούλ-ομαι wish, want
γὰρ δὴ I assure you; indeed
γὰρ ... πού of course (no need
to ask)

δεῖ it is necessary for x (acc.) to
– (inf.)
Δελφ-οί, οἱ Delphi (2a) (*site of
Apollo's oracle*)
Δελφοῖς Delphi
δια-βάλλ-ειν to slander
δια-βάλλ-ω (διαβαλ-)
slander
δια-βολ-ή, ἡ a slander (1a)
διδάσκ-ειν to teach

δι-έ-βαλ-ον they slandered
(aor. of διαβάλλ-ω)
δόξ-α, ἡ reputation (1c)
ἐαυτ-όν himself
εἰδέναι to know (οἶδα)
ἐταῖρ-ος, ὁ friend (2a)
ἦ than
ἦ-ει (he) went (impf. of
ἔρχ-ομαι/εἶμι)
θορυβέ-ω make a din

ἰέναι to go (ἔρχ-ομαι/εἶμι)
ἴσως perhaps
καὶ μὴν moreover
λέγ-ειν to speak, say, tell
(λέγ-ω)
λογίζ-ομαι reckon, consider
μαντεῖ-α, ἡ answer,
pronouncement (1b)
μαντεύ-εσθαι to consult the
oracle
μαντεύ-ομαι get from the
oracle
μαρτυρέ-ω bear witness
μάρτυς (μαρτυρ-), ὁ witness
(3a)
μέντοι however
νέου youth

παίζ-ειν to joke, to poke fun at
(παίζ-ω)
πάντα everything (acc.)
παρὰ τῷ θεῷ in the god's
presence
παρ-έχ-εσθαι to present
(παρ-έχ-ομαι)
ποι-εῖν to do (ποιέ-ω)
ποτέ once
Πυθί-α, ἡ the Pythian priestess
(1b) (*who sat on a tripod and
delivered Apollo's oracle
to the priest, who interpreted
it*)
σοφί-α, ἡ wisdom (1b)
σοφώτατ-ος -η -ον wisest
(σοφ-ός)

σοφώτερ-ος -α -ον wiser
(σοφ-ός)
σφοδρ-ός -ά -όν impetuous
φαν-οῦμαι I shall appear (fut. of
φαίν-ομαι)

Vocabulary to be learnt

ἀλήθεια, ἡ truth (1b)
βούλομαι wish, want
διαβάλλω (διαβαλ-) slander
δόξα, ἡ reputation, opinion
(1c)
ἐαυτὸν himself
ἦ than
ἴσως perhaps
σοφία, ἡ wisdom (1b)

The oracle at Delphi

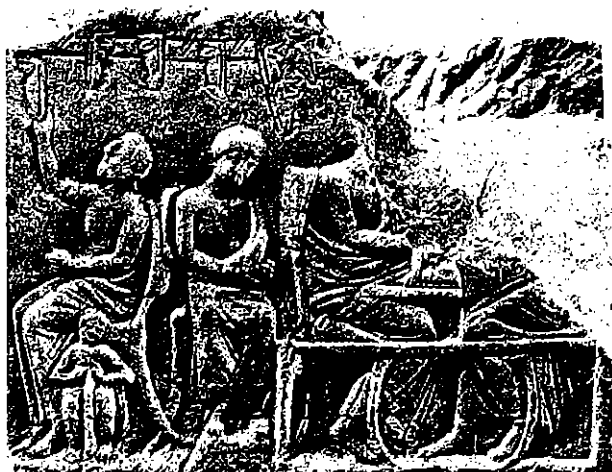
When states as well as individuals needed advice or help, not just in times of national emergency but to cope with everyday occurrences, they would send to an oracle. The Sanctuary of Apollo at Delphi was home to the most influential oracle ... It is important to stress that the function of an oracle was not to foretell the future, but to advise. It is inevitable that, if the advice was good, the oracle would get the reputation for being *able* to foretell the future, but that was not its function. What oracles offered was insight into the will of the gods; and the regular form of consultation involved asking the god which choice of possible policies was better, or what appropriate rituals should attend it. Generally speaking (and discounting for the moment myth and legend), the oracle at, for example, Delphi, spoke directly to questioners in perfectly plain and simple terms. There is no good evidence that in the fifth century the Delphic prophetess (Pythia) was in a state of babbling ecstasy ... That said, there was a strong *literary* tradition, in both myth and the early history of Greece, that oracles were opaque and tended to deceive (the philosopher Herakleitos said 'The lord whose oracle is in Delphi does not speak and does not conceal: instead, he sends a sign'). Herodotos tells of the oracle given to the Athenians as the Persians advanced on the city that Zeus would grant them a wooden wall as a stronghold for themselves and their children. But what did that mean? The oracle had to be given to special readers of oracles to interpret; and it is notable that the religious experts were in the end ignored when the people were persuaded by the politician Themistokles that wooden walls meant the fleet. The question of what to do was a *political* question, and it was settled in a political forum by the political expert. (*World of Athens*, 3.17–19)

B

ἐγὼ δέ, ἐπεὶ ἤκουσα, ἐλογιζόμην οὕτως πρὸς ἑμαυτόν· 'τί ποτε βούλεται λέγειν ὁ θεός; ἐγὼ γὰρ ἴδω οἶδα ὅτι σοφὸς οὐκ εἰμι. τί οὖν ποτε λέγει ὁ θεός, λέγων ὡς ἐγὼ σοφώτατός εἰμι, καὶ ὡς οὐδεὶς σοφώτερος; οὐ γὰρ δῆπου' ψεύδεταί 'γε'· οὐ γὰρ θέμις αὐτῷ. ἀνάγκη' γὰρ ἔστι τὸν θεὸν οὐδὲν ἄλλο ἢ τὴν ἀλήθειαν λέγειν.' καὶ πολὺν μὲν χρόνον ἠπόρουν τί ποτε λέγει, ἔπειτα δὲ ἐπὶ ζήτησιν ἐτραπόμην πότερον ἀληθὴ λέγει ὁ θεός, ἢ οὐ. οὐ γὰρ ἐβουλόμην ἐν ἀπορίᾳ εἶναι περὶ τὸ μαντεῖον.

ἦλθον οὖν ἐπὶ σοφὸν τινα (ἐδόκει γοῦν σοφὸς εἶναι). ἐβουλόμην γὰρ ἐλέγχειν τὸ μαντεῖον καὶ ἀποφαίνειν ὅτι 'σὺ μὲν, ὦ Ἀπολλών, ἔλεγες ὅτι ἐγὼ σοφώτατος, οὗτος δὲ σοφώτερός ἐστιν.' διελεγόμεν οὖν ἐγὼ πρὸς τοῦτον τὸν σοφόν, πολιτικόν τινα ὄντα. ὁ δ' ἀνὴρ, ὡς ἐγὼ ᾤμην, ἔδοξε γέ σοφὸς εἶναι, οὐκ ὦν. καὶ ἐπειδὴ ἐπειρώμην ἀποφαίνειν αὐτὸν δοκοῦντα σοφὸν εἶναι, οὐκ ὄντα, οὗτος καὶ πολλοὶ τῶν παρόντων ἐμίσουν με. πρὸς ἑμαυτὸν οὖν οὕτως ἐλογιζόμην, ὅτι 'ἐγὼ σοφώτερός εἰμι ἢ οὗτος. οὗτος μὲν γὰρ δοκεῖ τι εἰδέναι, οὐδὲν εἰδώς, ἐγὼ δέ, οὐδὲν εἰδώς, οὐδὲ δοκῶ εἰδέναι.' ἐντεῦθεν ἐπ' ἄλλον τινα σοφὸν ἦα, καὶ ἐδόκει καὶ ἐκεῖνός τι εἰδέναι, οὐκ εἰδώς. ἐντεῦθεν δὲ καὶ ἐκεῖνος καὶ ἄλλοι τῶν παρόντων ἐμίσουν με.

μετὰ ταῦτα οὖν ἦα ἐπὶ τοὺς ἄλλους τοὺς δοκοῦντάς τι εἰδέναι. καὶ νῆ τὸν κύνα, οἱ μὲν δοκοῦντές τι εἰδέναι ἦσαν μωρότεροι, ὡς ἐγὼ ᾤμην, οἱ δ' οὐδὲν δοκοῦντες εἰδέναι σοφώτεροι. μετὰ γὰρ τοὺς πολιτικούς ἦα ἐπὶ τοὺς ποιητάς. αἰσχύνομαι δὲ λέγειν τὴν ἀλήθειαν, ὦνδρες, ὅμως δὲ λέγειν με δεῖ. οὐ γὰρ διὰ σοφίαν ποιοῦσιν οἱ ποιηταὶ τὰ ποιήματα, ἀλλὰ διὰ φύσιν καὶ ἐνθουσιασμόν, ὥσπερ οἱ θεομάντεις καὶ οἱ χρησμοδοῖ. καὶ γὰρ οὗτοι λέγουσι μὲν πολλὰ καὶ καλὰ, τοὺς δὲ λόγους τούτους οὐκ ἴσασιν ὅ τι νοοῦσιν. καὶ ἅμα ἐδόκουν οἱ ποιηταὶ διὰ τὴν ποίησιν εἰδέναι τι, οὐκ εἰδότες, καὶ σοφώτατοι εἶναι ἀνθρώπων, οὐκ ὄντες, ἀπῆα οὖν καὶ ἐγὼ ἐντεῦθεν, σοφώτερος δοκῶν εἶναι ἢ οἱ ποιηταί.



Vocabulary for Section Seven B

αἰσχύν-ομαι be ashamed	ἦ-α I went (impf. of ἔρχ-ομαι/εἶμι)	σοφώτατ-ος -η -ον wisest (σοφ-ός)
ἀνάγκ-η ἐστὶ it is obligatory for x (acc.) to – (inf.)	ζήτησ-ις, ἡ inquiry (3e)	σοφώτερ-ος -α -ον wiser (σοφ-ός)
ἀπ-ῆ-α I went off (impf. of ἀπ-έρχ-ομαι/ἀπειμι)	θέμις lawful (lit. θέμις, ἡ law of the gods (3a))	χρησι-ωδ-ός, ὁ soothsayer (2a)
Ἀπόλλων (Ἀπολλων-), ὁ Apollo (3a) (acc. Ἀπόλλω)	θεό-μαντ-ις, ὁ prophet (3e)	χρόν-ος, ὁ time (2a)
ἀπορία perplexity	καὶ γὰρ for really	φύσ-ις, ἡ nature (3e)
ἀποφαίν-ειν to reveal, to show (ἀπο-φαίν-ω)	κύων (κυν-), ὁ dog (3a)	ψεύδ-ομαι tell lies
αὐτῷ for him	λέγ-ειν to say, to tell (λέγ-ω)	ᾤμην I thought (οἶμαι)
γὰρ δὴ I am positive; really	λογίζ-ομαι reckon, consider	ὡς that
γοῦν at any rate	μαντεῖ-ον, τό oracle (2b)	
δεῖ it is necessary for x (acc.) to – (inf.)	μετὰ (+acc.) after	Vocabulary to be learnt
δοκέ-ω seem; consider oneself to – (+inf.)	μωρότερ-ος -α -ον more stupid	ἀνάγκη ἐστὶ it is obligatory (for X [acc. or dat.]) to – (inf.)
εἰδέναι to know (οἶδα)	οὐ μωρότερ-ος -α -ον more stupid	ἀνάγκη, ἡ necessity (1a)
εἰδότη-ες knowing (nom.) (οἶδα)	ὅμως nevertheless	ἀποφαίνω reveal, show
εἰδ-ώς knowing (nom.) (οἶδα)	ὅτι what	γὰρ δὴ really; I assure you
εἶναι to be (εἶμι)	οὐ γὰρ δῆπου . . . γε it can't be that . . .	δεῖ it is necessary for X (acc.) to – (inf.)
ἐλέγχ-ειν to refute (ἐλέγχ-ω)	οὕτως as follows	ἐντεῦθεν from then, from there
ἐν-θουσιασμ-ός, ὁ inspiration (2a)	παρ-όντ-ες present (part. of πάρ-ειμι)	λογίζομαι reckon, calculate, consider
ἐντεῦθεν from that point, from there	πειρά-ομαι try	νοέω think, notice, mean, intend
ἐπεὶ when	ποίημα (ποίηματ-), τό poem (3b)	πάρεμι be present, be at hand
	ποίησ-ις, ἡ poetry (3e)	ποιήτης, ὁ poet (1d)
	ποιήτ-ης, ὁ poet (1d)	ποτε once, ever
	πολιτικ-ός -ή -όν concerned with the city	ὡς that
	ποτε ever	

The Socratic method – described by Socrates

Socrates always proclaimed himself ignorant. So here he likens what capacities he has to those of a midwife – helping to bring ideas into the light:

'My art of midwifery is concerned with men and not women, and I am concerned with minds in labour, not bodies . . . And there is another point which I have in common with the mid-wives—I cannot myself give birth to wisdom, and the criticism which has so often been made of me, that though I ask questions of others I have no contribution to make myself because I have no wisdom in me, is quite true. The reason is that the god compels me to be midwife but forbids me to give birth. So I am myself quite without wisdom nor has my mind produced any original thought; but those who keep my company, though at first some of them may appear quite ignorant, in due course will, if the god wills it, make what both they and others think is marvellous progress. This is clearly not because of anything they have learned from me, but because they have made many marvellous discoveries of themselves and given birth to them. But the delivery of them is my work and the god's...' (Plato, *Theaitetos* 150b)

C

τέλος δ' ἐπὶ τοὺς χειροτέχνους ἦα. ἤδη γὰρ ὅτι οὐδὲν οἶδα καὶ ὅτι οἱ χειροτέχναι
πολλὰ καὶ καλὰ ἴσασιν. πολλὰ οὖν εἰδότες, σοφώτεροι ἦσαν οἱ χειροτέχναι ἢ ἐγώ.
ἀλλ' ἔδοξαν, ὡς ἐγὼ ᾤμην, διὰ τὴν τέχνην σοφώτατοι εἶναι περὶ ἄλλα πολλά, οὐκ
ὄντες. τοιοῦτον οὖν πάθος ἐφαίνοντο καὶ οἱ ποιηταὶ καὶ οἱ χειροτέχναι πάσχοντες.

ἐκ ταυτησὶ δὴ τῆς ζητήσεως, ὧς ἄνδρες Ἀθηναῖοι, ἐγένοντο αἱ ἐμαὶ διαβολαί, 5
βαρεῖται δὴ οὖσαι, καὶ ἡ δόξα. καὶ δὴ καὶ οἱ νεανῖαι, οἳ γε πλούσιοι ὄντες καὶ μάλιστα
σχολὴν ἔχοντες, ἡδονταὶ ἀκούοντες τοὺς ἐμούς λόγους καὶ πολλάκις πειρῶνται
ἄλλους ἐξετάζειν, ὥσπερ ἐγώ. ὑβριστὰι γὰρ οἱ νεανῖαι καὶ μάλιστα ἡδονταὶ
ἐξετάζοντες τοὺς πρεσβυτέρους. καί, ὡς ἐγὼ οἶμαι, ἐξετάζοντες εὐρίσκουσι πολὺ 10
πληθος τῶν δοκούντων μὲν τι εἰδέναι, εἰδόντων δ' ὀλίγα ἢ οὐδέν. ἐντεῦθεν οὖν οἱ
δοκοῦντές τι εἰδέναι ὀργίζονται καὶ λέγουσιν ὅτι 'Σωκράτης τίς ἐστὶ μιαιώτατος
καὶ διαφθείρει τοὺς νέους.' ἀλλ' ἐγὼ ἐρωτᾶν βούλομαι 'πῶς διαφθείρει τοὺς νέους
ὁ Σωκράτης; τί ποιῶν, ἢ τί διδάσκων, διαφθείρει αὐτούς;' ἔχουσι μὲν οὐδὲν λέγειν
ἐκεῖνοι, οὐ μέντοι βουλόμενοι δοκεῖν ἀπορεῖν, λέγουσιν ὅτι, ὥσπερ οἱ ἄλλοι 15
φιλόσοφοι, διδάσκει Σωκράτης 'τὰ μετέωρα καὶ τὰ ὑπὸ γῆς' καὶ 'θεοὺς μὴ νομίζειν'
καὶ 'τὸν ἥττονα λόγον κρείττονα ποιεῖν'. οὐ γὰρ βούλονται, ὡς ἐγὼ οἶμαι, τάληθῃ
λέγειν, ὅτι κατάδηλοι γίνονται δοκοῦντες μὲν τι εἰδέναι, εἰδότες δ' οὐδέν.

Vocabulary for Section Seven C

ἀπορ-εἶν to be at a loss (ἀπορέ-ω)	μετέωρ-α, τὰ things in the air
βαρεῖ-αι serious (nom.)	(2b)
δια-βολ-ή, ἡ slander (1a)	μὴ not
δια-φθείρ-ω corrupt	μιαιώτατ-ος -η -ον most
δοκ-εἶν to seem (δοκέ-ω)	abominable (person)
δοκέ-ω seem; consider oneself	(μιαρ-ός)
to –	νομίζ-ειν to acknowledge
εἰδέναι to know (οἶδα)	(νομίζ-ω)
εἰδότη-ες knowing (nom.) (οἶδα)	οἶμαι think
εἰδότη-ων knowing (gen.) (οἶδα)	ὀργίζ-ομαι get angry
εἶναι to be (εἰμί)	πάθ-ος, τό experience (3c)
ἐξ-ετάζ-ειν to question closely	πειρά-ομαι try
(ἐξ-ετάζ-ω)	πλούσι-ος -α -ον rich
ἐξ-ετάζ-ω question closely	ποι-εἶν to make (ποιέ-ω)
ἐρωτ-ᾶν to ask (ἐρωτά-ω)	πολλάκις often
εὐρίσκ-ω find, discover	πρεσβύτερ-ος, ὁ older man (2a)
ἦ-α I went, came (impf. of	σοφώτατ-ος -η -ον wisest
ἔρχ-ομαι/εἶμι)	(σοφ-ός)
ἦδ-η I knew (past of οἶδα)	σοφώτερ-ος -α -ον wiser
ἦδ-ομαι enjoy	(σοφ-ός)
κατά-δηλ-ος -ον obvious	σχολ-ή, ἡ leisure (1a)
λέγ-ειν to say, tell (λέγ-ω)	ταυτησὶ τῆς ζητήσεως this
μέντοι however, but	inquiry

τοιοῦτος τοιοῦτε τοιοῦτο(ν) ...
καὶ the same sort of ... as
ὑβριστ-ής, ὁ bully (1d)
ὑπὸ γῆς beneath the earth
φιλό-σοφ-ος, ὁ philosopher (2a)
χειρο-τέχν-ης, ὁ craftsman (1d)
ᾤμην I thought (impf. of οἶμαι)

Vocabulary to be learnt

διαβολή, ἡ slander (1a)
διαφθεῖρω (διαφθεῖρα-) corrupt;
kill; destroy
δοκέω seem; consider oneself to –
εἰδώς εἰδυῖα εἰδός (εἰδοτ-)
knowing (part. of οἶδα)
εἶμι, I shall go; ἵεναι to go; ἦα
I went
ἐξετάζω question closely
εὐρίσκω (εὐρ-) find, come upon
μὴ not; don't! (with imper.)
οἶμαι think (impf. ᾤμην)
πειράομαι (πειράσ-) try, test
πολλάκις often

D

Introduction

According to Plato, Socrates did not claim to teach, nor did he take fees for teaching, even though he was popularly linked, as we have seen from Aristophanes, with the sophists, who were professional teachers. One of the most important lessons offered by the sophists in their courses of higher education was the art of speaking with equal persuasion on both sides of a question, a facility which could be used unscrupulously. In the following incident Plato shows how empty such verbal dexterity could be.

In *World of Athens*: arguing both sides of the case 8.30; dissatisfaction with sophistic quibbling 5.47–9.

Socrates relates to his friend Kriton how he asked two sophists, Euthydemos and his brother Dionysodoros, to help a young man called Kleinias in his search for the truth. But Kleinias fell victim to Euthydemos' verbal trickery.

ἦλθον χθές εἰς τὸ Λύκειον, ὧς Κρίτων, καὶ κατέλαβον Εὐθύδημόν τε καὶ Διονυσόδωρον
διαλεγομένους μετ' ἄλλων πολλῶν. καὶ οἶσθα σύ γε ἀμφοτέρους τοὺς ἄνδρας, ὅτι καλὴν
δόξαν ἔχουσι, προτρέποντες εἰς φιλοσοφίαν τοὺς ἀνθρώπους. ἐγὼ οὖν τοὺς ἐκείνων λόγους
ἀκούειν βουλόμενος,

'ὁμεις ἄρα', ἦν δ' ἐγώ, 'ὦ Διονυσόδωρε, δόξαν ἔχετε ὅτι προτρέπετε τοὺς 5
ἀνθρώπους εἰς φιλοσοφίαν καὶ ἀρετὴν ἢ οὐ;
'δοκοῦμέν γε δὴ, ὦ Σώκρατες', ἦ δ' ὅς.

Vocabulary for Section Seven D

Grammar for 7D–F

- First aorist participles, active and middle: παύσας, παυσάμενος
- Aspect in participles
- Past of οἶδα: ἦδη 'I knew'
- Present and past of φημί 'I say'

ἀμφοτέρ-οι -αι -α both
ἀρετ-ή, ἡ excellence, virtue (1a)
Διονυσόδωρ-ος, ὁ Dionysodoros
(2a)
ἦν δ' ἐγώ I said
ἦ δ' ὅς he said

κατα-λαμβάν-ω (κατα-λαβ-)
come upon
Λύκει-ον, τό Lykeion (2b)
(a training ground, where
young and old met)

μετ(ὰ) ἄλλων πολλῶν with
many others
προ-τρέπ-ω urge, impel
φιλοσοφί-α, ἡ philosophy (1b)
χθές yesterday

‘εἶεν’, ἦν δ’ ἐγώ. ‘δεῖ οὖν ὑμᾶς προτρέπειν τούτῳ τὸν νεανίσκον εἰς φιλοσοφίαν καὶ ἀρετὴν. καλοῦσι δ’ αὐτὸν Κλεινίαν. ἔστι δὲ νέος. ἀλλὰ διὰ τί οὐκ ἐξετάζετε τὸν νεανίσκον, διαλεγόμενοι ἐνθάδε ἐναντίον ἡμῶν;’ 10
 ὁ δ’ Εὐθύδημος εὐθὺς ἀνδρείως ἀπεκρίνατο·
 ‘βουλόμεθα δὲ ἐνθάδε διαλέγεσθαι, ὡς Σώκρατες, ἀλλὰ δεῖ τὸν νεανίσκον ἀποκρίνεσθαι.’
 ‘ἀλλὰ μὲν δὴ’, ἔφην ἐγώ, ‘ὅ γε Κλεινίας ἤδεται ἀποκρινόμενος, πολλάκις γὰρ πρὸς αὐτὸν προσέρχονται οἱ φίλοι ἐρωτῶντες καὶ διαλεγόμενοι, αἰεὶ δὲ λέγοντα αὐτὸν καὶ ἀποκρινόμενον ἐξετάζουσιν.’ 15
 καὶ ὁ Εὐθύδημος, ‘ἄκουε οὖν, ὦ Κλεινία’, ἦ δ’ ὅς, ‘ἀκούσας δέ, ἀποκρίνου.’
 ὁ δὲ Κλεινίας, ‘ποιήσω τοῦτο’, ἦ δ’ ὅς, ‘καὶ ἀποκρινοῦμαι. ἡδομαι γὰρ ἔγωγε ἀποκρινόμενος, λέγε οὖν, ὦ Εὐθύδημε, καὶ ἐξετάζε. λέγων γὰρ δὴ πού καὶ ἐξετάζων ὁ σοφιστὴς προτρέπει τοὺς μαθητὰς εἰς ἀρετὴν.’ 20
 καὶ ὁ Εὐθύδημος ‘εἰπέ οὖν’, ἔφη, ‘πότεροί εἰσιν οἱ μανθάνοντες, οἱ σοφοὶ ἢ οἱ ἀμαθεῖς;’
 καὶ ὁ νεανίσκος – μέγα γὰρ ἔτυχεν ὃν τὸ ἐρώτημα – ἠπόρησεν. ἀπορήσας δ’ ἔβλεπεν εἰς ἐμέ, καὶ ἠρυθρίασεν.
 ἐγὼ δ’ ἐρυθριῶντα αὐτὸν ὁρῶν ‘μὴ φρόντιζε’, ἔφην, ‘μηδὲ φοβοῦ, ἀλλ’ ἀνδρείως ἀποκρίνου.’ 25
 καὶ ἐν τούτῳ ὁ Διονυσόδωρος ἐγέλασεν, γελάσας δέ,
 ‘καὶ μὴν’, ἦ δ’ ὅς, ‘εὖ οἶδ’ ὅτι Εὐθύδημος αὐτὸν νικήσει λέγων.’
 καὶ ἐγὼ οὐκ ἀπεκρινάμην. ὁ γὰρ Κλεινίας, ἕως ταῦτα ἔλεγεν ὁ Διονυσόδωρος, ἀποκρινάμενος ἔτυχεν ὅτι οἱ σοφοὶ εἰσιν οἱ μανθάνοντες. 30

ἀκούσ-ας upon hearing
 (nom. s. m.) (ἀκού-ω)
 ἀλλὰ μὲν δὴ . . . γε but the fact
 is that . . .
 ἀμαθεῖς ignorant (nom.)
 ἀνδρεί-ως bravely
 ἀπο-κρίν-ομαι answer (fut.)
 ἀπο-κριν-οῦμαι
 ἀπο-κριν-άμεν-ος in answer,
 answering (ἀπο-κρίν-ομαι)
 ἀπορήσ-ας on being at a loss
 (nom. s. m.) (ἀπορέ-ω)
 ἀρετ-ή, ἡ excellence, virtue (1a)
 γὰρ δήπου of course
 γε δὴ certainly
 γελά-ω (γελασ-) laugh
 γελάσ-ας on laughing, with a
 laugh (nom. s. m.) (γελά-ω)

Διονυσόδωρ-os, ὁ Dionysodoros
 (2a)
 εἶεν well, all right then!
 ἐναντίον ἡμῶν in front of us
 ἐνθάδε here
 ἐρυθρία-ω blush
 ἐρώτημα (ἐρωτηματ-), τό
 question (3b)
 Εὐθύδημ-ος, ὁ Euthydemos (2a)
 εὐθύς at once
 ἔ-φην (I) said (φημί)
 ἔ-φη (he) said (φημί)
 ἕως while
 ἡδ-ομαι enjoy
 ἦ δ’ ὅς he said
 ἠρυθρίασ-εν see ἐρυθρία-ω
 καὶ μὴν look here
 Κλεινί-ας, ὁ Kleinias (1d)

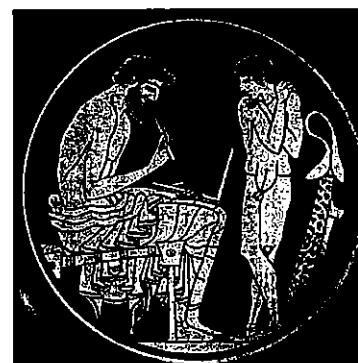
Κρίτων (Κριτων-), ὁ Kriton (3a)
 μηδὲ and don’t
 νεανίσκ-ος, ὁ young man (2a)
 προ-τρέπ-ω urge, impel
 τούτῳ this [interval of time]
 φιλοσοφί-α, ἡ philosophy (1b)

Vocabulary to be learnt
 ἀνδρείος ἄν on brave, manly
 ἀποκρίνομαι (ἀποκρίνα-) answer
 ἀρετή, ἡ virtue, excellence (1a)
 δήπου of course, surely
 ἡδομαι enjoy, be pleased
 ἦν δ’ ἐγώ I said
 ἦ δ’ ὅς he said
 νεανίσκος, ὁ young man (2a)
 προτρέπω urge on, impel
 φιλοσοφία, ἡ philosophy (1b)

E

Kleinias has answered that it is the clever who learn. But Euthydemus now exploits an ambiguity in the terms ‘clever’, ‘ignorant’, ‘learner’: a man may be clever either because he has learnt something, or because he is able to learn it. The same word covers both cases, and this gives Euthydemus room to manoeuvre.

καὶ ὁ Εὐθύδημος, ‘ἀλλὰ τίς διδάσκει τοὺς μανθάνοντας’, ἔφη, ‘ὁ διδάσκαλος, ἢ ἄλλος τις;’
 ὠμολόγει ὅτι ὁ διδάσκαλος τοὺς μανθάνοντας διδάσκει.
 ‘καὶ ὅτε ὁ διδάσκαλος ἐδίδασκεν ὑμᾶς παῖδας ὄντας, ὑμεῖς μαθηταὶ ἦτε;’
 ὠμολόγει. 5
 ‘καὶ ὅτε μαθηταὶ ἦτε, οὐδὲν ἦστέ πω;’
 ‘οὐ μὰ Δία. μαθηταὶ γὰρ ὄντες, οὐδὲν ἦσμεν.’
 ‘ἄρ’ οὖν σοφοὶ ἦτε, οὐκ εἰδότες οὐδέν;’
 ‘οὐ δῆτα σοφοὶ ἦμεν’, ἦ δ’ ὅς ὁ Κλεινίας, ‘ἐπειδὴ οὐκ ἦσμεν οὐδέν.’
 ‘οὐκοῦν εἰ μὴ σοφοί, ἀμαθεῖς;’ 10
 ‘πάνυ γε.’
 ‘ὕμεις ἄρα, μαθηταὶ ὄντες, οὐκ ἦστε οὐδέν, ἀλλ’ ἀμαθεῖς ὄντες ἐμανθάνετε;’
 ὠμολόγει τὸ μειράκιον.
 ‘οἱ ἀμαθεῖς ἄρα μανθάνουσιν, ὦ Κλεινία, ἀλλ’ οὐχὶ οἱ σοφοί, ὥς σὺ οἶη;’



ὁ διδάσκαλος τὸν μανθάνοντα διδάσκει

Vocabulary for Section Seven E

ἀμαθεῖς ignorant (nom.)
 διδάσκαλ-ος, ὁ teacher (2a)
 ἔ-φη (he) said (φημί)
 ἦσ-μεν we knew (past of οἶδα)
 ἦσ-τε you (pl.) knew (past of οἶδα)
 μειράκι-ον, τό youth (2b)

πάνυ γε yes indeed
 πω yet
 ὠμο-λόγ-ει (he) agreed
 (ὠμο-λογέ-ω)

Vocabulary to be learnt
 διδάσκαλος, ὁ teacher (2a)

ὁμολογέω agree
 οὐκοῦν therefore
 οὐκ οὐν not . . . therefore

F

It is left for Dionysodoros to confuse Kleinias further, by turning the argument on its head.

ταῦτ' οὖν εἶπεν ὁ Εὐθύδημος. οἱ δὲ μαθηταί, ἅμα θορυβήσαντές τε καὶ γελάσαντες, τὴν σοφίαν ταύτην ἐπήνεσαν. καὶ ὥσπερ σφαῖραν εὐθὺς ἐξεδέξατο τὸν λόγον ὁ Διονυσόδωρος, ἐκδεξάμενος δέ,

‘τί δέ, ὦ Κλεινία;’ ἔφη. ‘καὶ δὴ λέγει ὁ διδάσκαλος λόγους τινάς, πότεροι μανθάνουσι τοὺς λόγους, οἱ σοφοὶ ἢ οἱ ἀμαθεῖς;’

‘οἱ σοφοί,’ ἦ δ’ ὅς ὁ Κλεινίας.

‘οἱ σοφοὶ ἄρα μανθάνουσιν, ἀλλ’ οὐχὶ οἱ ἀμαθεῖς, καὶ οὐκ εὖ σὺ ἄρτι ἀπεκρίνω.’

ἐνταῦθα δὴ καὶ πάνυ γελάσαντές τε καὶ θορυβήσαντες, οἱ μαθηταί τὴν σοφίαν ταύτην εὐθὺς ἐπήνεσαν. ἡμεῖς δ’ ἐν ἀπορίᾳ ἐμπίπτοντες, ἐσιωπῶμεν.

5

Vocabulary for Section Seven F

ἀμαθεῖς ignorant (nom.)

ἀπορίᾳ perplexity

ἄρτι just now

γελάσ-αντ-ες laughing, with

laughs (nom. pl. m.)

(γελά-ω)

ἐκ-δεξ-άμεν-ος receiving in turn

(ἐκ-δέχ-ομαι)

ἐκ-δέχ-ομαι take up, receive in turn

ἐμ-πίπτ-ω fall into

ἐνταῦθα at this point

ἐπ-αινέ-ω praise (aor.

ἐπ-ήνεσ-α)

εὐθὺς at once

ἔ-φη (he) said (φημί)

θορυβήσ-αντ-ες making a

din, with a din (nom. pl. m.)

(θορυβέ-ω)

καὶ δὴ let's suppose

σφαῖρ-α, ἡ ball (1b)

Vocabulary to be learnt

γελάω (γελάσ-α-) laugh

ἐκδέχομαι receive in turn

ἐμπίπτω (ἐμπεσ-) fall into, on

(+ἐν or εἰς)

ἐπαινέω (ἐπαινεσ-α-) praise

εὐθύς at once, straightaway

φημί/ἔφην I say/I said

G

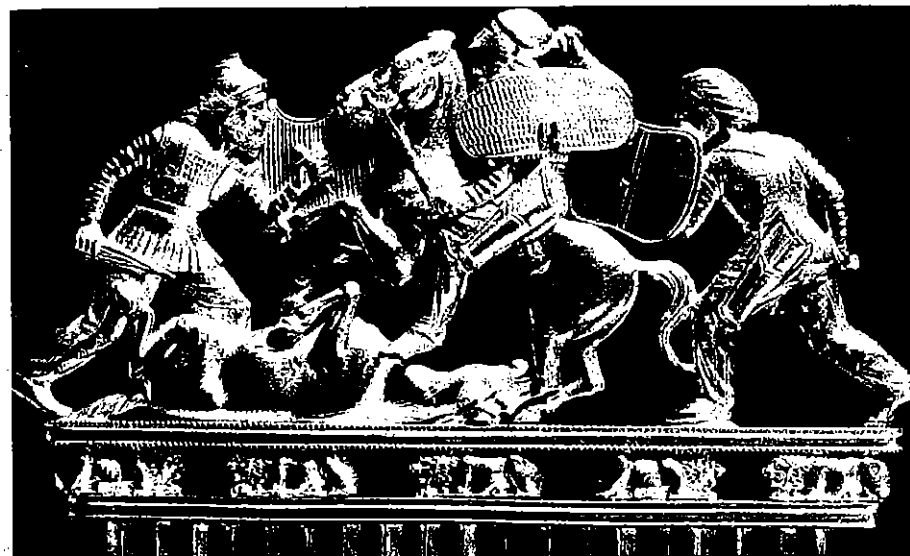
Introduction

The traditional view of universal standards relating to human behaviour and sanctioned by the gods was challenged by the ability of the sophists to present cogent arguments for both sides of a moral issue. It was also shaken as the Greeks became aware that other nations behaved and thought in ways entirely different from themselves. This interest is particularly reflected in the work of the Greek historian Herodotus (Ἡρόδοτος), from whose *Histories* the following story is taken. Herodotus assiduously collected stories of the different habits of foreign peoples and related them within the context of his main theme, the history of the Greek and Persian peoples that culminated in the Persian Wars.

In *World of Athens*: Herodotus 8.41, 9.3; *nomos-physis* 8.32, 9.7; Greek views of women 3.12, 4.22–4, 5.23–9; Greeks and barbarians 9.2ff.

Although the Greeks conquer the Amazons in battle, their Amazon prisoners take them by surprise on the voyage home.

ὅτε δ' οἱ Ἕλληνες εἰσπεσόντες εἰς τὰς Ἀμαζόνας ἐμάχοντο, τότε δὴ οἱ Ἕλληνες ἐνίκησαν αὐτὰς ἐν τῇ μάχῃ. νικήσαντες δέ, τὰς Ἀμαζόνας τὰς ἐκ τῆς μάχης περιούσας ἔλαβον. λαβόντες δ' αὐτάς, ἀπῆλθον ἐν τρισὶ πλοίοις· οὐ μέντοι ἀφίκοντο εἰς τὴν πατρίδα. ἐν γὰρ τῇ θαλάττῃ ὄντες οὐκ ἐφύλαξαν τὰς Ἀμαζόνας. αἱ



οἱ Σκύθαι

Vocabulary for Section Seven G

Grammar for 7G–H

- Second aorist participles, active and middle: λαβών, γενόμενος
- Pronouns: αὐτός, ὁ αὐτός, αὐτόν; ἐμαυτόν, σεαυτόν, ἐαυτόν/αὐτόν
- δύναμαι

Ἀμαζών (Ἀμαζον-), ἡ Amazon (3a)

ἄφ-ικ-όμεν-αι arriving (nom. pl. f.) (ἄφ-ικνέ-ομαι/

ἄφ-ικ-όμεν)

εἰσ-πεσ-όντ-ες attacking, falling upon (nom. pl. m.)

(εἰσ-πίπτ-ω/εἰσ-έ-πεσ-ον)

ἰδ-οῦσ-αι upon seeing (nom. pl. f.) (ὀρά-ω/εἶδ-ον)

λαβ-όντ-ες upon taking (nom. pl. m.) (λαμβάν-ω/ἔ-λαβ-ον)

μάχ-η, ἡ fight, battle (1a)

μέντοι however, but

περι-ούσ-ας surviving (part. of περι-εἰμι)

τῇ θαλάττῃ the sea

τρὶς πλοίοις three ships

φυλάττ-ω guard

δ' Ἀμαζόνες, ἰδοῦσαι τοὺς ἄνδρας οὐ φυλάττοντας, ἀπέκτειναν. ἀλλ' οὐκ ἔμπειροι ἦσαν περὶ τὰ ναυτικά αἱ Ἀμαζόνες. ἀποκτεῖναι οὖν τοὺς ἄνδρας ἔπλεον ἤπερ ἔφερεν ὁ ἄνεμος.

τέλος δ' εἰς τὴν τῶν Σκυθῶν γῆν ἀφικόμεναι καὶ ἀποβᾶσαι ἀπὸ τῶν πλοίων, ἡῦρον ἵπποφόρβιον, καὶ τοὺς ἵππους λαβοῦσαι διήρπασαν τὴν τῶν Σκυθῶν γῆν. οἱ δὲ Σκύθαι, οὐ γινώσκοντες τὴν φωνήν, καὶ ἄνδρας νομίζοντες τὰς Ἀμαζόνες, ἐμπεσόντες καὶ μαχεσάμενοι τοὺς νεκροὺς ἀνείλον. οὕτως οὖν ἔγνωσαν γυναῖκας οὕσας, ἀνελόντες τοὺς νεκρούς.

γνόντες δὲ ταῦτα, καὶ οὐ βουλόμενοι ἀποκτείνειν ἔτι, ἀλλὰ ἐξ αὐτῶν παιδοποιεῖσθαι, τοὺς ἑαυτῶν νεανίσκους ἀπέπεμψαν εἰς αὐτάς, κελεύοντες μάχεσθαι μὲν μή, ἔπεσθαι δὲ καὶ στρατοπεδεύεσθαι πλησίον τῶν Ἀμαζόνων. πλησίον οὖν ἔλθόντες εἶποντο οἱ νεανίσκοι, καὶ ἐστρατοπεδεύσαντο. καὶ πρῶτον μὲν ἀπῆλθον αἱ Ἀμαζόνες, ἀπελθοῦσαι δ' εἶδον τοὺς ἄνδρας ἐπομένους. αἱ μὲν οὖν Ἀμαζόνες ἐδίωκον, οἱ δ' ἄνδρες ἔφρευγον. ἰδοῦσαι οὖν φεύγοντας τοὺς ἄνδρας, ἡσύχαζον αἱ Ἀμαζόνες. οὕτως οὖν, μαθοῦσαι τοὺς ἄνδρας οὐ πολεμίους ὄντας, οὐκέτι ἐφρόντιζον αὐτῶν.



ἡμεῖς τοξεύομεν καὶ ἵππαζόμεθα

ἀν-εἶλ-ον they took up (aor. of ἀν-αιρέ-ω)	ἔ-γνω-σαν they recognized (them) (aor. of γινώσκ-ω)	νομίζ-ω think x (acc.) to be y (acc.)
ἀν-ελ-όντ-ες on taking up (nom. pl. m.) (ἀναίρέ-ω/ἀν-εἶλ-ον)	ἐμ-πεσ-όντ-ες attacking, falling upon (nom. pl. m.) (ἐμ-πίπτ-ω/ἐν-έ-πεσ-ον)	παιδο-ποιέ-ομαι beget children
ἄνεμ-ος, ὁ wind (2a)	ἐλθ-όντ-ες upon coming (nom. pl. m.) (ἐρχ-ομαι/ἤλθ-ον)	πλησίον nearby, near (+ gen.)
ἀπ-ελθ-οῦσ-αι upon going away (nom. pl. f.) (ἀπ-έρχ-ομαι/ἀπ-ήλθ-ον)	ἔπ-ομαι follow	Σκύθ-ης, ὁ Scythian (1d)
ἀπο-βᾶσ-αι upon disembarking (nom. pl. f.) (ἀπο-βαίν-ω/ἀπ-έ-βην)	ἦπερ where	στρατοπεδεύ-ομαι make camp
ἀπο-πέμπ-ω send off	ἡῦρ-ον they came upon (aor. of εὐρίσκ-ω)	τῇ μάχῃ the battle
ἀφ-ίκ-οντο they arrived (aor. of ἀφ-ικνέ-ομαι)	ἵππο-φόρβι-ον, τό herd of horses (2b)	τῆς μάχης the battle
γν-όντ-ες knowing, realizing (nom. pl. m.) (γινώσκ-ω/ἔ-γνω-ν)	λαβ-οῦσ-αι upon taking (nom. pl. f.) (λαμβάν-ω/ἔ-λαβ-ον)	φων-ή, ἡ language, speech (1a)
δι-αρπάζ-ω lay waste	μαθ-οῦσ-αι upon understanding (nom. pl. f.) (μανθάν-ω/ἔ-μαθ-ον)	

Vocabulary to be learnt

ἀναιρέω (ἀνελ-) *pick up*
ἀποβαίνω (ἀποβα-) *leave, depart*
ἔπομαι (ἔσπ-) *follow*
μάχη, ἡ *fight, battle (1a)*
μέντοι *however, but*
νομίζω *think, acknowledge*
φυλάττω *guard*

The 'threat' of alternative life-styles

Greeks endlessly debated subjects the nature of justice and the relationship between it and written law; the nature of right and wrong, and where expediency fitted in; the nature of power, and the rights that the stronger held over the weaker; and, most famous of all, the relationship between *nomos* ('custom', 'law', 'culture') and *phusis* ('nature') and the question 'Is there an absolute right and wrong in any situation, or does it depend on the circumstances?' Herodotos was fascinated by this issue, and puts it at its sharpest in the following story:

'If anyone were to offer men the opportunity to make from all the customs in the world what seemed to them the best selection, everyone would after careful consideration choose his own; for everyone considers his own customs far the best ... A particular piece of evidence is this: when Dareios was King of Persia, he summoned certain Greeks who were at his court and asked them how much he would have to pay them to eat the bodies of their dead fathers. They replied that there was no sum for which they would do such a thing. Later he summoned certain Indians of a tribe called Callatians, who do eat their parents' bodies, and asked them in the presence of the Greeks, through an interpreter so that the Greeks understood what was being said, how much they would have to be paid to burn their fathers' dead bodies. They cried aloud and told him not to utter such blasphemy. Such is custom, and Pindar was in my opinion right when he wrote that "Custom is King of all".' (Herodotos, *Histories* 3.38)

... These questions can easily seem, and seemed to many Athenians, to strike at the very heart of morality, and set the stage for the long and at times bitter intellectual debate which rages still today. (*World of Athens*, 8.32)



Comic actors

Part Three Athens through the comic poet's eyes

Introduction

The narrative returns to Dikaiopolis, who continues on his way through the city with the rhapsode. They meet Euelpides and Peisetairos, two friends who plan to escape from Athens and its troubles and found a new city, Cloudcuckooland (Νεφέλοκοκκυγία), a Utopia in the sky with the birds (Section 8). 'Utopia' (a word confection in 1516 by Sir Thomas More to describe an ideal society) = οὐ τόπος 'no place' – or should that be εὖ τόπος (Eutopia)?

We have already seen some of the troubles they want to escape – the war, the plague, increasing lawlessness and disrespect for the gods and human institutions, the collapse of morality and the challenge of the sophists – but Euelpides mentions another, the Athenian obsession with law-suits, a theme which is comically explored in scenes from Aristophanes' *Wasps* (Section 9).

Peisetairos and Euelpides have already decided on their plan of escape, but Aristophanes provides two other possible comic solutions: in *Lysistrata* (Section 10) the women of Athens stage a sex-strike to end the war, and in *Akharnians* (Section 11) Dikaiopolis finally finds his own solution to the problems of Athens at war.

Sources

Aristophanes, *Birds* 32–48 *Knights* 303–7, 752–3
Homer, *Odyssey* 1.267
Homeric Hymn to Demeter 216–17
Philemon (fragment – Kock 71)
Plato, *Gorgias* 515b–516a *Republic* 327b
Aristophanes, *Wasps* 1, 54, 67–213, 760–862, 891–1008

Aristophanes, *Lysistrata* 120–80, 240–6, 829–955
Akharnians 19–61, 129–32, 175–203
Plato, *Republic* 557e–558c, 563c–e
Alkibiades 1, 134b
Aristophanes, *Knights* 1111–30
(Xenophon), *Constitution of Athens* 1.6–8, 3.1–2

In *World of Athens*: Aristophanes and politics 8.78–9.

Time to be taken

Seven weeks

Section Eight A-C: Aristophanes' *Birds* and visions of Utopia

A

Dikaiopolis and the rhapsode walk on through Athens, leaving the Spartan ambassador to his fate. On the way Dikaiopolis meets his old friends, Peisetairos and Euelpides, who are leaving Athens. They explain their dissatisfaction with Athens, and particularly the politicians, and in the course of this Dikaiopolis determines to make peace somehow. The rhapsode is not eager to involve himself, and takes a different course.

In *World of Athens*: the *agora* 2.29ff.; *kuria ekklesia* 6.10ff. Cf. 2.24, 1.25-6.

θεασάμενος τὴν τῶν ἑνδεκα ἀνομίαν ὁ Δικαιοπόλις, καὶ ἀκούσας τοὺς τοῦ ἱκέτου λόγους, ἀπέρχεται διὰ τοῦ τῶν πολιτῶν πλῆθους πρὸς τὴν ἀγορὰν μετὰ τοῦ ῥαψωδοῦ. καὶ Εὐελπίδης, ὁ τοῦ Πολεμάρχου υἱός, καθορᾷ αὐτὸν πρὸς τὴν ἀγορὰν ἀπίνοντα μετὰ τοῦ ῥαψωδοῦ, κατιδὼν δὲ πέμπει πρὸς αὐτοὺς τὸν παῖδα. προσέρχεται οὖν ὁ παῖς ὁ τοῦ Εὐελπίδου ὡς τὸν Δικαιοπόλιν, προσιών δὲ βοᾷ.

5

ΠΑΙΣ μένε, ὦ Δικαιοπόλι, μένε.

ΔΙΚ. τίς ἡ βοή; τίς αἰτιός ἐστι τῆς βοῆς ἐκείνης;
(ὁ παῖς προσελθὼν λαμβάνεται τοῦ ἱματίου)



παῖς τις κανοῦν ἔχων

ΠΑΙΣ ἐγὼ αἴτιος τῆς βοῆς. 10
ΔΙΚ. τίς ὦν σύ γε τοῦ ἐμοῦ ἱματίου λαμβάνη, ὦ ἄνθρωπε;
ΠΑΙΣ παῖς εἰμι.
ΔΙΚ. ἀλλὰ τίνας ἀνθρώπου παῖς ὦν τυγχάνεις; τίς σε ἐπεμψεν;
ΠΑΙΣ εἰμὶ ἐγὼ τοῦ Εὐελπίδου παῖς, καὶ ἔτυχε πέμψας με ἐκείνος. ἀσπάζεται 15
γάρ σε Εὐελπίδης, ὁ τοῦ Πολεμάρχου.
ΔΙΚ. ἀλλὰ ποῦ ἐστὶν αὐτός;
ΠΑΙΣ οὗτος ὅπισθεν προσέρχεται. ἄρ' οὐχ ὁρᾷτε αὐτὸν τρέχοντα διὰ τοῦ τῶν πολιτῶν πλῆθους; καὶ μετ' αὐτοῦ ἐταῖρός τις ἔπεται, Πεισέταιρος, 20
ὁ Στιλβωνίδου. δῆλον ὅτι ὑμῶν ἕνεκα τρέχει. ἀλλὰ περιμένετε.
ΔΙΚ. ἀλλὰ περιμενοῦμεν.
(ὁ Εὐελπίδης προστρέχει, κανοῦν ἔχων ἐν τῇ χειρὶ. προσδραμὼν δὲ φθάνει τὸν Πεισέταιρον, καὶ τῆς χειρὸς τῆς τοῦ Δικαιοπόλεως λαβόμενος ἀσπάζεται)
ΕΥΕΛΠΙΔΗΣ χαῖρε, ὦ φίλε Δικαιοπόλι. ποῖ δὴ καὶ πόθεν;
ΔΙΚ. ἐκ τοῦ Πειραιῶς, ὦ βέλτιστε. προσιών δὲ τυγχάνω πρὸς τὴν ἐκκλησίαν. 25
κυρία γὰρ ἐκκλησία γενήσεται τήμερον.

Vocabulary for Section Eight A

Grammar for 8A-C

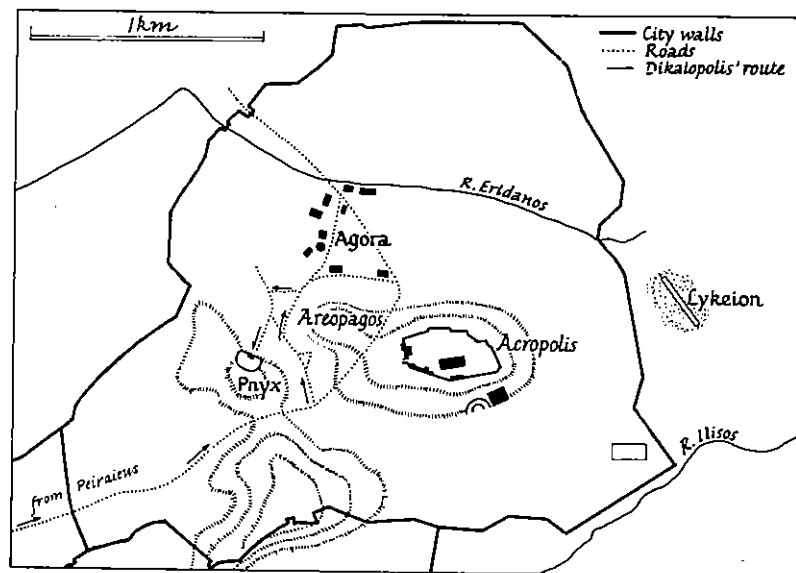
- The genitive case and its uses
- Further comparative and superlative adjectives
- Mood
- Present optative, active and middle: παύοιμι, παυοίμην
- ἀνίσταμαι 'I get up and go'

ἀγορ-ά, ἡ market-place, *agora* (1b)
αἰτι-ος -α -ον responsible for
ἀπ-ιόντ-α going off (acc. s. m.)
(part. of ἀπ-έρχ-ομαι/ἀπ-εἰμι)
ἀσπάζ-ομαι greet
βέλτιστ-ε my very good friend
διὰ τοῦ πλῆθ-ους through the crowd
ἐκκλησί-α, ἡ assembly, *ekklesia* (1b)
ἐταῖρ-ος, ὁ friend, companion (2a)
Εὐελπίδ-ης, ὁ Euelpides (1d)
(‘Son of great hopes’)
καθ-ορά-ω (κατ-ιδ-) see, notice
καν-οῦν, τό basket (2b ἐ-ον contr.) (holding sacrificial meal and knife)
κύρι-ος -α -ον with power, sovereign
λαμβάν-ομαι (λαβ-) take hold of
μετ' αὐτ-οῦ with him

μετὰ τοῦ ῥαψωδ-οῦ with the rhapsode
ὅπισθεν behind
ὁ Στιλβωνίδ-ου Stilbonides' son
ὁ τοῦ Πολεμάρχ-ου Polemarkhos' son
Πεισ-έταιρ-ος, ὁ Peisetairos (2a) (‘Persuasive-friend’)
πέμπ-ω send
περι-μέν-ω wait around (fut. περι-μενέ-ω)
προσ-δραμ-ὼν see προσ-τρέχ-ω
προσ-ιών approaching (nom. s. m.) (part. of προσ-έρχ-ομαι/πρόσ-εἰμι)
προσ-τρέχ-ω (προσδραμ-) run towards
τῇ χειρὶ his hand
τῆς βο-ῆς ἐκείν-ης that shout (after αἴτιος)

τῆς τοῦ Δικαιοπόλ-εως (the hand) of Dikaiopolis
τῆς χειρ-ὸς the hand (after λαβ-όμενος)
τίν-ος ἀνθρώπ-ου; of which man? whose?
τοῦ ἐμ-οῦ ἱματί-ου my cloak (after λαμβάν-η)
τοῦ Εὐελπίδ-ου of Euelpides
τοῦ ἱκέτ-ου of the suppliant
τοῦ ἱματί-ου his cloak (after λαμβάν-εται)
τοῦ Πειραι-ῶς the Piraeus
τοῦ Πολεμάρχ-ου of Polemarkhos
τῶν ἑνδεκα of the Eleven
ὑμ-ῶν ἕνεκα for your sake, because of you
χαῖρ-ε hello! greetings!
ὡς (+acc.) to

- (ἐν δὲ τούτῳ τυγχάνει προσιῶν Πεισέταιρος, κόρακα ἔχων ἐπὶ τῇ χειρί)
 ΔΙΚ. χαῖρε καὶ σύ γε, ὦ Πεισέταιρε. ποῖ δὴ μετ' ἐκείνου τοῦ κόρακος; μὼν εἰς
 κόρακας;
 ΠΕΙΣΕΤΑΙΡΟΣ πῶς δ' οὐ; ἀνιστάμεθα γὰρ ἐκ τῆς πατρίδος.
 ΔΙΚ. ἀλλὰ τί βουλόμενοι οὕτως ἀνίστασθε, ὦ φίλοι; λέγοιτε ἅν. ἐγὼ γὰρ πάνυ 30
 ἡδέως ἂν ἀκούοιμι τὴν αἰτίαν.
 ΕΥ. λέγοιμι ἅν. ζητοῦμεν γὰρ ἡμεῖς τόπον τινὰ ἀπράγμονα. ἐκεῖσε δ' ἴμεν,
 ἐλθόντες δὲ πόλιν ἀπράγμονα οἰκιοῦμεν.
 ΔΙΚ. ἀλλὰ τί βουλόμενος ἐκείνιν τὸν κόρακα ἔχεις ἐπὶ τῇ χειρί;
 ΠΕΙΣ. οὗτος μὲν ὁ κόραξ ἡγεῖται, ἡμεῖς δὲ ἐπόμεθα. τίς γὰρ ἡγεμῶν βελτίων εἰς 35
 κόρακας ἢ κόραξ;
 ΡΑΨ. ἡγεμῶν βέλτιστος δὴ.



A sketch plan of Athens about 425. The agora was the town centre and market place, where the main civic buildings were. The assembly (ἐκκλησία) met on the hill of the Pnyx, and the Lykeion sports ground (γυμνάσιον) was a place for the men of the city to meet, exercise and discuss.

The Areopagos was the hill of Ares, where the Council of 400 met.

ἂν ἀκού-οιμι I would listen to	μὼν surely not?	βέλτιστος ἡ οὐν <i>best</i>
ἀν-ίστα-μαι get up and leave, emigrate	οἰκίζ-ω found (a city) (fut. οἰκίε-ω)	βελτίων βέλτιον (βελτίον-) <i>better</i>
ἀ-πράγμων ἄ-πραγμον (ἀπραγμον-) free from trouble	Πεισ-έταιρ-ος, ὁ Peisetairos (2a) (‘Persuasive-friend’)	ἐκεῖσε (to) <i>there</i>
βέλτιστος-ος -η -ον <i>best</i>	πολίτ-ης, ὁ citizen (1d)	ἐν τούτῳ <i>meanwhile</i>
βελτίων βέλτιον (βελτίον-) <i>better</i>	προσ-ιῶν approaching (nom. s. m.) (part. of προσ-έρχ-ομαι/ πρόσ-ειμι)	ἡγεμῶν (ἡγεμον-), ὁ <i>leader</i> (3a)
ἐκεῖσε (to) <i>there</i>	τῆς of the (s.)	ἡγέομαι <i>lead (+ dat.)</i>
ἐν τούτῳ <i>meanwhile</i>	τῆς βο-ῆς the shout (after αἴτιος)	καθοράω (κατιδ-) <i>see, look</i> <i>down on</i>
ἐπὶ τῇ χειρί on his/your hand	τῆς πατρίδ-ος our fatherland	κόραξ (κορακ-), ὁ <i>crow</i> (3a)
ἡγεμῶν (ἡγεμον-), ὁ <i>leader</i> (3a)	τόπ-ος, ὁ place (2a)	πέμπω <i>send</i>
ἡγέ-ομαι <i>lead</i>	τοῦ of the (s.)	πολίτης, ὁ <i>citizen</i> (1d)
κόραξ (κορακ-), ὁ <i>crow</i> (3a)	τῶν of the (pl.)	προστρέχω (προσδραμ-) <i>run</i> <i>towards</i>
λέγ-οιμι ἂν I will tell (you)	χαῖρ-ε hello! greetings!	χαῖρε <i>hello! farewell!</i>
λέγ-οιτε ἂν won't you (pl.) please tell me?		χείρ (χειρ-), ἡ <i>hand</i> (3a)
μετ' ἐκείν-ου τοῦ κόρακ-ος with that crow	Vocabulary to be learnt ἀγορά, ἡ <i>market-place, agora</i> (1b)	

The city of Athens

Even at the end of the fourth century, the size of the city was extremely small by modern standards, one area being within easy walking distance of another. Although large and expensively equipped private houses were not unknown in Athens, most were still basically simple, consisting of a series of small rooms arranged round an inner court. By contrast, private and public money had for generations been spent on public buildings, whether for heated political discussion, athletic or theatrical competitions, legal wrangling or religious celebrations. It was there that the real life of the *polis* had always been lived, and in the fourth century Athenian politicians, in their efforts to castigate their opponents' indulgence in private comfort and display, nostalgically simplified the more public-spirited attitudes of the fifth-century leaders, as in the following speech ascribed to Demosthenes:

‘The buildings which they left to adorn our city—the temples and harbours and all that goes with them—are on a scale which their successors cannot hope to surpass; look at the Propylaia, the docks, the colonnades and all the other adornments of the city which they have bequeathed to us. And the private houses of those in power were so modest and in keeping with the title of our constitution that, as those of you who have seen them know, the houses of Themistokles, Kimon and Aristides, the famous men of those days, were no grander than those of their neighbours. But today, my friends, ... some of the private individuals who hold any public office have built private houses which are grander not only than those of the ordinary run of citizens but even than our public buildings, and others have bought and cultivate estates on a scale undreamed of before.’ ([Demosthenes], *On Organisation* 13.28–9) (*World of Athens*, 2.38)

B

In *World of Athens*: *dikasteria* 6.39; litigiousness 6.54; 'new politicians' 1.58, 6.17.

ΔΙΚ.	μείζονα οὖν τινὰ πόλιν ἢ τὰς Ἀθήνας ζητεῖς;	
ΕΥ.	οὐ μὰ Δία οὐκ ἐκεῖνο διανοοῦμαι. οὐκ ἔστι μείζων ταύτης τῆς πόλεως πόλις. μέγισται γὰρ νῆ Δία αἱ Ἀθηναί φαινόνται οὕσαι.	
ΡΑΨ.	ἔπειτα εὐδαιμονεστέραν ταύτης τῆς πόλεως ζητεῖς πόλιν;	
ΕΥ.	οὐκ ἔστιν εὐδαιμονεστέρα ἢ αὕτη ἡ πόλις. εὐδαιμονέσταται γὰρ αἱ Ἀθηναί.	5
ΔΙΚ.	τί οὖν δῆ; τί ἐν νῶ ἔχετε; μὲν μισεῖτε τὴν πόλιν;	
ΠΕΙΣ.	ἀλλ' οὐ μὰ Δία οὐκ αὐτὴν μισοῦμεν τὴν πόλιν.	
ΔΙΚ.	λέγετε οὖν, ὦ φίλοι, τί παθόντες ἢ τί βουλόμενοι ἐκ τῆς πόλεως ἀπέρχεσθε;	10
ΕΥ.	δεῖν δὲ παθόντες καὶ ἐγὼ καὶ ὁ Πεισέταιρος οὐτοσί, ὦ Δικαιοπόλι, ἀπιέναι βουλόμεθα. βαρέως γὰρ ἴφρομεν τὰ τῆς πόλεως πράγματα, μάλιστα δὲ τὰ δικαστήρια. τοιοῦτον γὰρ τὸ πάθος ἐπάθομεν εἰς τὸ δικαστήριον εἰσελθόντες.	
ΡΑΨ.	ποῖον τὸ πάθος; τί ποιήσαντες ἢ τί ἀδικήσαντες τὸ πάθος ἐπάθετε;	15
ΕΥ.	οὐδὲν οὐτ' ἐποίησαμεν οὐτ' ἠδικήσαμεν, ἀλλ' οἱ δικασταὶ κατεψηφίσαντο ἡμῶν ἀναιτίων ὄντων διὰ τὴν τῶν μαρτύρων ψευδομαρτυρίαν.	
ΔΙΚ.	ἀλλ' οὐ θαυμάζω εἰ ἄλλην τινὰ πόλιν ζητοῦντες ἀνίστασθε, ἐπεὶ δίκαια λέγετε περὶ τοῦ τε δικαστηρίου καὶ τῶν δικαστῶν. οἱ μὲν γὰρ τέττιγες ὀλίγον χρόνον ἐπὶ τῶν κραδῶν ἄδουσιν, οἱ δὲ Ἀθηναῖοι ἐπὶ τῶν δικῶν ἄδουσιν αἰεὶ. ταῦτ' οὖν εἰκότως ὑμεῖς ποιεῖτε. ἐγὼ δὲ εἰκότως ταῦτα οὐ ποιήσω. φιλόπολις γὰρ εἰμι, ὥσπερ οἱ ῥήτορες, οὐδὲ παύσομαι οὐδέποτε φιλόπολις ὢν.	20
ΠΕΙΣ.	ὦ Δικαιοπόλι, τί φῆς; μὲν φιλοπόλιδας ἡγῇ τοὺς ῥήτορας;	
ΔΙΚ.	ἔγωγε. τί μὴν;	25
ΠΕΙΣ.	ἀλλὰ πῶς φιλοῦσι τὸν δῆμον οἱ ῥήτορες; σκόπει γάρ. ὁ μὲν πόλεμος ἔρπει, πανταχοῦ δὲ κλαυθμοὶ καὶ πυραὶ διὰ τὴν νόσον, πανταχοῦ δὲ νεκροί, πολλὰ δ' ἡ ἀνομία. ἄρ' οἰκτίρουσιν οἱ ῥήτορες τὸν δῆμον; οἰκτίρουσιν ἢ οὐ; λέγε. τί σιωπᾷς; οὐκ ἐρεῖς; οὐκ οἰκτίρουσιν, ἀλλ' ἀπολοῦσι τὴν πόλιν, εὖ οἶσθ' ὅτι. ἐγὼ γὰρ ὑπὲρ σοῦ ἀποκρινοῦμαι. καὶ πλέα μὲν ἡ γῆ τῆς τόλμης αὐτῶν, πλέα δ' ἡ ἐκκλησία, πλέα δὲ τὰ δικαστήρια, ὁ δὲ δῆμος πλέως τῆς ἀπορίας.	30

Vocabulary for Section Eight B

ἀδικέ-ω do wrong	μάρτυς (μαρτυρ-), ὁ witness (3a)	χρόν-ος, ὁ time (2a)
ᾄδ-ω sing	μέγιστ-ος -η -ον greatest (μέγας)	ψευδο-μαρτυρί-α, ἡ false-witness, perjury (1b)
ἀν-ίστα-μαι get up and go, emigrate	μείζων μείζον (μειζον-) greater (μέγας)	
ἀπ-ολ-οῦσι they will destroy	μὲν surely not?	
βαρέ-ως φέρ-ω find hard to bear, take badly	οἰκτίρ-ω pity	
δῆμ-ος, ὁ the people (2a)	πάθ-ος, τό experience (3c)	
δικαστήρι-ον, τό law-court (2b)	πανταχοῦ everywhere	
δικαστ-ής, ὁ juror, dikast (1d)	περὶ τοῦ δικαστηρίου καὶ τῶν δικαστ-ῶν about the law-courts and the dikasts	
εἰκότ-ως reasonably	πλέ-ως -α -ων full of	
ἐκκλησί-α, ἡ assembly, <i>ekklesia</i> (1b)	ποῖ-ος -α -ον; what? what sort of?	
ἐπεὶ since	ῥήτωρ (ῥητορ-), ὁ politician, speaker (3a)	
ἐπὶ τῶν δικ-ῶν on their lawsuits	ταύτ-ης τῆς πόλ-εως than this city (after μείζων)	
ἐπὶ τῶν κραδ-ῶν on their branches	τέττιξ (τεττιγ-), ὁ cicada, grasshopper (3a)	
ἐρ-εῖς you (s.) will say (ἐρέ-ω, fut. of λέγ-ω)	τῆς ἀπορί-ας perplexity (after πλέως)	
ἔρπ-ω go along, take its course	τῆς πόλ-εως the city (after ἐκ); of the city	
εὐ-δαιμον-έστατ-ος -η -ον wealthiest, most blessed by the gods (εὐ-δαίμων)	τῆς τόλμ-ης the brazenness (after πλέα)	
εὐ-δαιμον-έστερ-ος -α -ον more wealthy, more blessed (εὐ-δαίμων)	τί μὴν; of course	
ἡγέ-ομαι consider (x to be y)	τοι-οὔτ-ος τοι-αύτ-η τοι-οὔτ-ο(ν) like this, of this kind	
ἡμ-ῶν ἀν-αιτί-ων ὄντ-ων us, although we were innocent (after καταψηφίσαντο)	ὑπὲρ σοῦ for you (s.)	
κατα-ψηφίζ-ομαι condemn	φιλό-πολ-ις (φιλο-πολιδ-), ὁ, ἡ patriotic	
κλαυθμ-ός, ὁ lamentation (2a)		

After Pericles

In 430 BC, a virulent plague, the medical identity of which has been long debated, broke out in Athens, and spread rapidly through the population. Thucydides himself caught the plague, but survived to give a vivid account of the suffering. Very large numbers of Athenians died, and the imminence of death led to something close to a collapse of law and order. The disaster almost broke the Athenian spirit. There was a reaction against Pericles, who was tried and fined. An attempt was made to open peace negotiations with Sparta, but nothing came of it. In 429 Pericles died, himself a victim of the plague. The passing of the man who had been a major force in democratic politics for thirty years was bound to have a profound effect on Athens. Contemporary sources present Pericles' death as marking a sea change, after which things could never be the same, only worse. (*World of Athens*, 1.57)

C

In *World of Athens*: benefits of empire 6.74, 81–2; Pericles tried 6.26–7; peace 7.4; festivals 3.40ff.

- ΔΙΚ. ἀληθῆ γε δοκεῖς λέγειν, ὦ Πεισέταιρε. ἀλλὰ τίς σώσει τὴν πόλιν, ἐπεὶ οὐδενὸς ἄξιοι φαίνονται ὄντες οἳ γε ῥήτορες; ἴσως αὐτὸς ὁ δῆμος –
- ΕΥ. ὦ Ἡράκλεις, μὴ λέγε τοῦτό γε. ὁ γὰρ δῆμος οἴκοι μὲν ἐστὶ δεξιώτατος, ἐν δὲ τῇ ἐκκλησίᾳ μωρότατος.
- ΡΑΨ. ἀλλ' εἰ Περικλῆς –
- ΔΙΚ. τὸν Περικλέα μὴ λέγε.
- ΡΑΨ. πῶς φῆς, ὦ τᾶν; πάντων ἄριστός γε ἐδόκει ὁ Περικλῆς, ὡς φασίν.
- ΠΕΙΣ. ἀλλ' ὁ ἀγαθὸς πολίτης βελτίονας ποιεῖ τοὺς πολίτας ἀντὶ χειρόνων. τοῦτ' ἐποίει Περικλῆς, ἡ οὐ;
- ΡΑΨ. ἐποίει νῆ Δία.
- ΠΕΙΣ. οὐκοῦν, ὅτε Περικλῆς ἤρχετο λέγειν ἐν τῷ δήμῳ, χείρονες ἦσαν οἱ Ἀθηναῖοι, ὅτε δὲ ἀπέθανε, βελτίονες;
- ΡΑΨ. εἰκός, ὁ γὰρ ἀγαθὸς πολίτης βελτίους ποιεῖ τοὺς ἄλλους.
- ΠΕΙΣ. ἀλλ' ἴσμεν σαφῶς καὶ ἐγὼ καὶ σύ, ὅτι πρῶτον μὲν εὐδόκιμος ἦν Περικλῆς ὅτε χεῖρους, ὡς σύ φῆς, ἦσαν οἱ Ἀθηναῖοι, ἐπειδὴ δὲ ἐγένοντο βελτίους διὰ αὐτόν, κλοπὴν κατεψηφίσαντο αὐτοῦ, δῆλον ὅτι ἴππονηροῦ ὄντος.
- ΔΙΚ. ἀληθῆ λέγεις, εὖ οἶδ' ὅτι. τίς οὖν σώσει τὴν πόλιν; ἀνὴρ γὰρ φιλόπολις σώσει τὴν πόλιν, ἀλλ' οὐκ ἀπολεῖ. τί δὲ ποιεῖν;
- ΡΑΨ. δεῖ σε, ὦ Δικαιοπόλι, ζητεῖν τὸ τῆς πόλεως ἀγαθόν.
- ΔΙΚ. τί τὸ ἀγαθόν, ὦ ῥαψωδέ; οὐ γὰρ αὐτό, ὅ τι ποτ' ἐστὶ τὸ ἀγαθόν, τυγχάνω εἰδώς.
- ΡΑΨ. σὺ δ' οὐκ οἶσθα τί τὸ ἀγαθόν; ἐν δὲ τῇ νηὶ ἔδοξας γε φιλόσοφος τις εἶναι, γνοὺς τὰ τῶν φιλοσόφων.
- ΔΙΚ. μὴ παῖζε πρὸς ἐμέ, ὦ ῥαψωδέ. οἱ γὰρ φιλόσοφοι ζητοῦσιν, ὡς ἀκούω, τί ἐστὶν ἀγαθόν, εὐρίσκειν δ' οὐδεὶς δύναται. οἱ μὲν γὰρ ἀρετὴν, οἱ δὲ δικαιοσύνην ἡγοῦνται τὸ ἀγαθόν. ἀλλ' οὐδὲν ἴσασιν ἐκεῖνοι. οἱ δὲ γεωργοὶ τὸ ἀγαθόν ἴσασιν, τί ἐστίν. ἐν ἀγρῷ γὰρ ἔτυχον εὐρόντες αὐτό. ἐστὶ δ' εἰρήνη. ὁ μὲν γὰρ πόλεμος πλέως πραγμάτων, ἀπορίας, νόσου, παρασκευῆς νεῶν, ἡ δ' εἰρήνη πλέα γάμων, ἑορτῶν, συγγενῶν, παιδῶν, φίλων, πλούτου, ὑγείας, σίτου, οἴνου, ἡδονῆς. εἰ δ' ἄλλος τις βούλεται σπονδὰς ποιῆσθαι καὶ εἰρήνην ἄγειν, οὐκ οἶδα. ἀλλ' ἐγὼ αὐτὸς ἂν βουλοίμην. ἀλλὰ πῶς μόνος ὦν τὸν δῆμον ἀναπέισω; τί λέγων, ἡ τί βοῶν, ἡ τί κελεύω, σπονδὰς ποιήσομαι; ἀλλ' οὐν εἰμι, ἐτοῖμος ὦν βοᾶν καὶ κακὰ λέγειν τὸν ἄλλο τι πλὴν περὶ εἰρήνης λέγοντα. φέρε νυν, εἰς τὴν ἐκκλησίαν, Δικαιοπόλι.
- ΕΥ. καὶ ΠΕΙΣ. καίτοι ἡμεῖς γ' ἀνιστάμεθα εἰς τὸν τόπον τὸν ἀπράγμονα. χαίρετε.
- ΡΑΨ. μῶρους δὴ ἡγοῦμαι τοὺς τοὺς ἀνθρώπους. ἐγὼ γὰρ οὐκ ἂν ποιοίην ταῦτα. οὔτε γὰρ εἰς ἐκκλησίαν σπεύδοιμι ἄν, οὔτε ἂν ἐκ τῆς πατρίδος

φεύγειν βουλοίμην. ἄρ' οὐκ ἴσασιν ὅτι ἀληθῆ ἐποίησεν ὁ ποιητής ὁ ποιήσας;
'ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται;
δεῖ γὰρ ἡμᾶς τὰ τῶν θεῶν δῶρα καρτερεῖν, καὶ χαλεπὰ καὶ τὰ βελτίω.
'ἀλλὰ θεῶν μὲν δῶρα, καὶ ἄχνύμενοί περ, ἀνάγκη
τέτλαμεν ἄνθρωποι. ἐπὶ γὰρ ζυγὸς ἰαυχένη κεῖται.'

45

Vocabulary for Section Eight C

ἀγρῷ the country	ἐπεὶ since	παρασκευ-ῆς equipping (<i>after</i> πλέως)
ἄγ-ω live in, be at	ἐπὶ αὐχένη upon our neck	περὶ εἰρήν-ης about peace
ἀλλ' οὖν however that may be	ἐτοῖμ-ος -η -ον ready (to)	Περικλῆς Pericles (nom.)
ἀνάγκη of necessity	(+inf.)	πλέ-ως -α -ων full of
ἂν βουλ-οίμην (I) would like to	εὐ-δόκιμ-ος -ον well thought of	ποιέ-ομαι make
ἀνα-πεῖθ-ω bring over to one's	ζυγ-ός, ὁ yoke (2a)	πλήν except
side	ἦτοι indeed	πλούτ-ου riches, wealth (<i>after</i> πλέα)
ἂν ποι-οίην (I) would do	ἡγέ-ομαι consider (x to be γ)	σίτ-ου food (<i>after</i> πλέα)
ἀντὶ χειρόν-ων instead of worse	ἡδον-ῆς pleasure (<i>after</i> πλέα)	σπεύδ-οιμι ἂν I would hurry
ἄξι-ος -α -ον worth	Ἡράκλεις Herakles! (voc.)	σπονδ-αί, αἱ truce, treaty (1a)
ἀπ-ολ-εῖ (he) will destroy	καὶ . . . πέρ despite, although	συγγεν-ῆς, ὁ relation (3d)
ἀπορί-ας lack of provision;	καίτοι nonetheless	τὰ βελτί-ω the better things (acc.)
perplexity (<i>after</i> πλέα)	κακὰ λέγ-ω speak ill of	τᾶν my dear chap
ἀ-πράγμων ἄ-πραγμον	καρτερέ-ω endure, put up with	(<i>condescendingly</i>)
(ἀπραγμον-) free from trouble	κατα-ψηφίζ-ομαι condemn (x on	τέτλαμεν we endure
ἄρχ-ομαι begin (+ inf.)	charge of γ)	τῇ ἐκκλησίᾳ the assembly
αὐτ-οῦ . . . πονηρ-οῦ ὄντ-ος	κεῖται (they=ταῦτα) lie;	τῇ νηὶ the ship
him . . . being wicked (<i>after</i>	(it=ζυγός) lies	τῆς πατρίδ-ος my fatherland
κατεψηφίσαντο)	κλοπ-ή, ἡ theft (1a)	τῆς πόλ-εως of the city
ἄχν-ύμεν-ος -η -ον grieving	μόν-ος -η -ον alone	τὸν Περικλέ-α Pericles
βελτί-ους better (nom./acc.)	νε-ῶν of ships	τόπ-ος, ὁ place (2a)
γν-οὺς knowing (nom. s. m.)	νόσ-ον disease (<i>after</i> πλέως)	τῷ δήμ-ῳ the people
(γιννώσκ-ω)	νυν then	ὕγι-ας health (<i>after</i> πλέα)
γούνασι lap (lit. 'knees')	οἶν-ου wine (<i>after</i> πλέα)	φέρε come! (s.)
δεξι-ός -ά -όν clever, handy	οἱ δὲ others	φιλό-πολις patriotic (nom.)
δικαιοσύν-η, ἡ justice, being	οἱ μὲν some	φιλό-σοφ-ος, ὁ philosopher (2a)
just (1a)	ὁ Περικλῆς Pericles	χαλεπ-ός -ή -όν difficult, hard
δῶρ-ον, τό gift (2b)	ὅ τι what	χείρ-ους worse (nom.)
εἰκός it is likely	ὅτι because of	χείρων χειρ-ον (<i>χειρ-ον-</i>) worse
εἰρήν-η, ἡ peace (1a)	οὐδενός nothing (<i>after</i> ἄξιοι)	
ἑορτ-ή, -ῆ festival (1a)	πάντ-ων of all	

Vocabulary to be learnt

ἄγω (ἀγαγ-) *live in, be at; lead, bring*

ἄξιος ἄνθρωπος *worth, worthy of (+gen.)*

ἀπολέω *I shall kill, destroy*

δεξιός ἄνθρωπος *clever; right-hand*

διά (+gen.) *through*

ἐγγύς (+gen.) *near*

εἰρήνην ἄγω *live in/be at peace*

ἐναντίον (+gen.) *opposite, in front of*

ἐπεὶ *since*

ἐπὶ (+dat., gen.) *on*

ἐτοῖμος ἦν *ready (τοῦ (+inf.))*

ἡγέομαι *think, consider; lead (+ dat.)*

ἡδονή, ἡ *pleasure (1a)*

Ἡρακλῆς, ὁ *Herakles (3d uncontr.)*

λαμβάνομαι *take hold of (+gen.)*

μετά (+gen.) *with*

μόνος ἦν *alone*

νυν *then (cf. νῦν now)*

ὁ μὲν . . . ὁ δέ *one . . . another*

περί (+gen.) *about*

πλέως ἄνθρωπων *full of (+ gen.) (as if α-ος α-α α-ον contr.)*

ποιέομαι *make*

σῖτος, ὁ *food (2a) (pl. σῖτα, τὰ 2b)*

σπονδαί, αἱ *treaty, truce (1a)*

συγγενής, ὁ *relation (3d)*

τᾶν *my dear chap (voc.)*

(condescendingly)

ὑπέρ (+gen.) *for, on behalf of*

ὑπό (+gen.) *by, at the hands of*

φιλόσοφος, ὁ *philosopher (2a)*

χαλεπός ἢ ὄν *difficult, hard*

χείρων χεῖρον (χειρον-) *worse*

Section Nine A–J: Aristophanes' *Wasps***Introduction**

The reason that Euelpides gave for leaving Athens was that he and Peisetairos had been unjustly found guilty in a law-suit. Whatever the actual rights and wrongs of the matter, the Athenians' reputation for litigiousness was notorious throughout the Mediterranean. Pericles (Περικλῆς) had introduced pay for dikasts (δικασταί, jurors) in c. 461 BC, so that even the poorest might be encouraged to take part in the democratic process of judging their fellow-man, and it would appear that some men were happy to scrape a living out of serving as dikasts. The courts handled not only judicial business, but political cases as well: their power was, potentially, enormous, and could be wielded to deadly effect. There was little 'procedure' in the courts; certainly no judge to guide dikasts and clarify the law; no question of the dikasts (usually 501 Athenian males) retiring to discuss what they had heard; few rules of evidence; and no cross-questioning of witnesses. The dikasts listened to both sides, and voted on the issue at once. In such an atmosphere, the law could easily be abused.

In *Wasps*, Aristophanes presents his vision of the 'typical' Athenian dikast, and leaves us to ponder its implications for the administration of justice in Athens.

In *World of Athens*: the law-courts 6.39ff.

Law-court mania in Athens

It has been estimated that, when allowance is made for festivals, ἐκκλησίαι and so on, juries might sit on between 150 and 200 days in the year . . . If we are to believe Aristophanes' *Wasps* of 422, some elderly Athenians had a passion to serve. Here a slave describes his master's mania:

'He loves it, this juror business; and he groans if he can't sit on the front bench. He doesn't get even a wink of sleep at night, but if in fact he does doze off just for a moment, his mind still flies through the night to the water-clock . . . And by god, if he saw any graffito by the doorway saying "Demos, son of Pyrilampes, is beautiful", he would go and write beside it, "κρημός (the ballot-box) is beautiful" . . . [see Text 9C 1.7]. Straight after supper he shouts for his shoes, and then off he goes to the court in the early hours and sleeps there, clinging to the court-pillar like a limpet. And through bad temper he awards the long line to all the defendants, and then comes home like a bee . . . with wax plastered under his finger-nails [because, when the jurors had to decide between penalties, they were given a wax tablet on which to mark a longer or shorter line, the former indicating the heavier penalty]. And because he's afraid that some day he may run short of voting-pebbles, he keeps a whole beach in his house. That's how mad he is . . .' (Aristophanes, *Wasps* 87–112) (*World of Athens*, 6.41)

A

The stage-set represents a house with a door and a window at a higher level. There is a bar across the door and a net draped over the window. In front of the house are standing two slaves, Sosias and Xanthias. They are supposed to be on guard duty, but Xanthias keeps falling asleep.

(ἔμπροσθεν τῆς οἰκίας εἰσὶ δοῦλοι δύο. διαλέγονται πρῶτον μὲν ἀλλήλοις, ἔπειτα τοῖς θεαταῖς.)

- ΣΩΣΙΑΣ οὗτος, τί πάσχεις;
(again, louder)
οὗτος, τί πάσχεις;
(louder still)
σοὶ λέγω, ὦ Ξανθία.
ΞΑΝΘΙΑΣ (wakes up with a start) τίς ἡ βοή;
(sees Sosias)
τίني λέγεις, Σωσία; τί βουλόμενος οὕτω βοᾷς; ἀπολεῖς με βοῶν.
Σ. σοὶ λέγω, ὦ κακόδαιμον Ξανθία, καὶ σοῦ ἔνεκα βοῇ χρῶμαι. ἀλλὰ τί πάσχεις;
Ξ. καθεύδω ἡδέως.
Σ. καθεύδεις; ἀλλὰ λέγοιμ' ἂν τί σοι, κακοδαίμονι ἀνθρώπῳ ὄντι, καὶ δυστυχεῖ.
Ξ. τί μοι λέγοις ἄν;
Σ. λέγοιμ' ἂν σοι ὅτι μέγα κακόν σοι ἐμπεσεῖται. ἀπολεῖ γάρ σε ὁ δεσπότης. μὴ οὖν κάθευδε. ἄρ' οὐ τυγχάνεις εἰδῶς οἷον θηρίον φυλάττομεν;
Ξ. δοκῶ γ' εἰδέναι.
Σ. ἀλλ' οὐτοὶ οὐκ ἴσασιν οἱ θεαταί. κάτειπε οὖν τὸν τοῦ δράματος λόγον τοῖς θεαταῖς, πολλοῖς δὲ ἰούσιν.
Ξ. καὶ δὴ καταλέξω τῶν θεατῶν πληθεῖ τὸν τοῦ ἡμετέρου δράματος λόγον.

Vocabulary for Section Nine A

Grammar for 9A-E

- The dat. case and its uses
- Time phrases
- More optatives: δυναίμην, ἀνισταίμην
- Principal parts: ἐρωτάω, λέγω, λανθάνω

ἀλλήλ-οις to each other	ἐμ-πεσ-εῖται it will befall (fut. of ἐμ-πίπτ-ω)	θηρί-ον, τό beast (2b)
βο-ῆ a shout (after χρῶμαι)	ἐμπρόσθεν (+ gen.) in front of, before	καὶ δὴ well, all right; look
δρᾶμα (δραματ-), τό drama, play (3b)	θεατ-ής, ὁ spectator, member of the audience (1d)	κακο-δαίμον-ι ἀνθρώπ-ω ὄντ-ι unlucky/ill-favoured man that you are
δυσ-τυχεῖ unlucky (goes with κακοδαίμονι ἀνθρώπῳ ὄντι)		κατα-λέγ-ω (κατ-ειπ-) recount, tell

μοι to me
Ξανθί-ας, ὁ Xanthias (1d)
οἷ-ος -α -ον what sort of
πολλ-οῖς οὖσιν being many (goes with τοῖς θεατ-αῖς)
σοι to you (s.); you (after ἐμ-πεσ-εῖται)
σοῦ ἔνεκα for your sake

Σωσί-ας, ὁ Sosias (1d)
τίν-ι to whom? (s.)
τοῖς to/with/by the
τοῖς θεατ-αῖς to the audience
τῷ to/with/by the
τῷ πληθ-ει to the crowd
χρά-ομαι use, employ

Vocabulary to be learnt
δρᾶμα (δραματ-), τό play, drama (3b)
θεατ-ής, ὁ spectator, member of audience (1d)

B

In World of Athens: homosexuality 5.32-5.

- Ξ. ἔστιν γὰρ ἡμῖν δεσπότης ἐκείνοσί, ὁ ἄνω ἥσυχος καθεύδων. ἄρ' οὐχ ὁρᾶτε αὐτὸν καθεύδοντα;
(points up to the roof)
ἔστι μὲν οὖν ἡμῖν δεσπότης οὗτος. τῷ δὲ ἰδεσπότῃ πατὴρ ἐστὶ πάνυ γέρων. ὁ δὲ δεσπότης ἡμᾶς ἐκέλευε φυλάττειν τὸν πατέρα, κελεύοντι δὲ ἐπιθόμεθα. ἐν γὰρ ἀπορίᾳ ἐνέπεσεν ὁ δεσπότης περὶ τοῦ πατρός, ἔπειδ' ἔγνω αὐτὸν πονηρότερον ὄντα τῶν ἄλλων ἐν τῇ πόλει, καὶ αἴτιον κακῶν πολλῶν. ἔστι γὰρ τῷ πατρὶ τῷ τοῦ δεσπότου νόσος τις. ἐρωτῶ οὖν ὑμᾶς, ὦ θεαταί, τί τυγχάνει ὃν τὸ ὄνομα ταύτῃ τῇ νόσῳ; ὑμεῖς δ' ἀποκρίνεσθε ἡμῖν ἐρωτῶσιν.
(appeals to the audience for suggestions)
φέρει νυν' τί φησιν οὗτος;
Σ. οὐτοσί μὲν ἡμῖν ἀποκρινόμενος 'φιλόκυβον' ἡγεῖται τὸν γέροντα. ἀλλὰ λέγω τῷ ἀνδρὶ ὅτι δηλὸς ἐστὶν οὐδὲν λέγων, τοιαῦτα ἀποκρινόμενος. οὐ μὴν ἀλλὰ 'φιλο' μὲν ἐστὶν ἡ ἀρχὴ τοῦ κακοῦ.
Ξ. φιλεῖ γάρ τι ὁ γέρων. ἀλλὰ τί φησιν οὗτος;
Σ. οὗτος δέ μοι ἐρομένῳ ἀποκρίνεται ὅτι 'φιλοθύτην' ἢ 'φιλόξενον' νομίζει τὸν πατέρα εἶναι.
Ξ. μὰ τὸν κύνα, ὦ τᾶν, οὐ φιλόξενος, ἐπεὶ καταπύγων ἐστὶν ὁ γε Φιλόξενος.

Vocabulary for Section Nine B

ἄνω above, up there	κύων (κυν-), ὁ dog (3a)	τῷ πατρ-ὶ to the father
ἀπορί-α perplexity	μοι ἐρ-ομέν-ω to me asking	φέρε come!
ἀρχ-ή, ἡ beginning (1a)	ὄνομα (ὀνοματ-), τό name (3b)	φιλο- lover of
ἔ-γνω he realised (γιγνώσκ-ω/ἔ-γνω-ν)	οὐ μὴν ἀλλὰ nonetheless	φιλο-θύτ-ης, ὁ lover of sacrifices (1d)
ἡμ-ῖν to us	πονηρ-ός -ά -όν wicked, bad	φιλό-κυβ-ος -ον lover of dice, gambler
ἡμ-ῖν ἐρωτ-ῶσιν to us asking	ταύτ-η τῇ νόσ-ω to this disease	φιλό-ξεν-ος -ον loving strangers, hospitable
ἥσυχ-ος -ον quiet(ly)	τῇ πόλ-ει the city	Φιλόξεν-ος, ὁ Philoxenos (2a) (a noted homosexual)
κατα-πύγων κατὰ-πυγον (καταπυγον-) homosexual, gay	τοι-οὔτ-ος τοι-αύτ-η τοι-οὔτ-ο(ν) of such a kind, like this	
κελεύ-οντ-ι him ordering (after ἐπιθόμεθα)	τῷ ἀνδρ-ὶ to the man	
	τῷ δεσπότ-ῃ to the master	

Vocabulary to be learnt

ἄνω *up, above*
ἥσυχος *on quiet, peaceful*

ὄνομα (ὄνοματ-), τό *name (3b)*

πονηρός ἄ ὄν *wicked,*
wretched

τοιούτος τοιαύτη τοιοῦτο(ν) *of*

this kind, of such a kind
φέρε *come!*

C

In *World of Athens*: the *Eliaia* 6.39; part-source 6.41.

Ξ. οὐδέποτε' ἐξευρήσατε, ὦ θεαταί. εἰ δὴ βούλεσθε εἰδέναι τίς ἡ νόσος ἢ τῷ πατρὶ ἐμπεσοῦσα, σιωπάτε νῦν. λέξω γὰρ ὑμῖν' ἐν ἀπορίᾳ δὴ 'οὔσι τὴν τοῦ γέροντος νόσον. φιληλιαστής ἐστιν ὥσπερ οὐδεὶς ἀνὴρ. δίκας γὰρ αἰεὶ δικάζει καὶ τὸ δικαστήριον φιλεῖ, τῆς' μὲν ἡμέρας καθιζόμενος ἐν τῷ δικαστηρίῳ, τῆς' δὲ 'νυκτὸς ὄνειροπολὼν δίκας. καίτοι οἱ μὲν ἔρασταὶ γράφουσιν ἐν θύρᾳ τινὶ 'Δῆμος καλός', οὗτος δὲ ἰδὼν καὶ προσίων παραγράφει πλησίον 'Κημὸς καλός'. τοῦτον οὖν φυλάττομεν τούτοις τοῖς μοχλοῖς ἐγκλείσαντες, πολλοῖς τε οὔσι καὶ μεγάλους. ὁ γὰρ υἱὸς αὐτοῦ, ἐπεὶ τὸν πατέρα ἔμαθεν φιληλιαστήν ὄντα, τὴν νόσον βαρέως φέρων, πρῶτον μὲν ἐπειράτο ἀναπειθῆναι αὐτὸν μὴ ἐξιέναι θύραζε, τοιάδε λέγων·

'διὰ τί, ἦ δ' ὅς, 'αἰεὶ δίκας δικάζεις, ὦ πάτερ, ἐν τῷ δικαστηρίῳ; ἄρ' οὐ παύσῃ ἡλιαστής ὢν; ἄρα τῷ σῶ υἱῷ οὐ πείσῃ;'

ὁ δὲ πατὴρ αὐτῷ μὴ ἐξιέναι ἀναπειθόντι οὐκ ἐπέειθετο. εἴτα ὁ υἱὸς τὸν πατέρα ἐκορυβάντιζεν. ὁ δὲ πατήρ, εἰς τὸ δικαστήριον ἐμπεσὼν, αὐτῷ τῷ τυμπάνῳ ἐδίκασεν. ἐντεῦθεν ἔνδον ἐγκλείσαντες



αὐτῷ τῷ τυμπάνῳ

αὐτὸν ἐφυλάττομεν τούτοις τοῖς δικτύοις, ἔστι δ' ὄνομα τῷ μὲν γέροντι Φιλοκλέων, τῷ δ' 'υἱῷ' γε 'τούτῳ Βδελυκλέων.

Vocabulary for Section Nine C

ἀνα-πεῖθ-ω *persuade, convince*

ἀπορί-α *perplexity*

αὐλ-ή, ἡ *courtyard (1a)*

αὐτ-ῷ ... ἀνα-πεῖθ-οντ-ι *him ...*
trying to persuade (him) (after
ἐπέειθετο)

αὐτῷ τῷ τυμπάν-ῳ *drum and all*
βαρέ-ως φέρ-ω *take hard, find*
hard to bear

Βδελυ-κλέων (Βδελυκλεων-), ὁ
Bdelykleon (3a) ('Loather of
Kleon')

γράφ-ω *write*

Δῆμ-ος, ὁ Demos (2a) (*a notably*
handsome young man)

δικάζ-ω *be a juror, decide a case*

ἐγ-κλεί-ω *shut in*

ἐξ-έρχ-ομαι *go out*

ἐπεὶ *when*

ἐραστ-ής, ὁ *lover (1d)*

ἡλιαστ-ης, ὁ *juror in the Eliaia*
court (1d)

θύρ-α τιν-ι *a door*

θυράζε *out of doors*

καθ-ίζ-ομαι *sit down*

καίτοι *furthermore*

κη-ὸς, ὁ *funnel (2a) (through*
which the voting pebble goes
into the voting urn)

κορυβαντίζ-ω *introduce into the*
Korybantic rites (a mystery
religion involving wildness of
all kinds, and the beating of
drums)

ὄνειρο-πολέ-ω *dream*

παρα-γράφ-ω *write*

alongside

πλησίον *nearby*

πολλ-οῖς τε οὔσι καὶ

μεγάλ-οις *being many and*
large (goes with τούτ-οις τοῖς
μόχλ-οις)

τῆς ἡμέρ-ας *during the day*

τῆς νυκτ-ὸς *during the night*

τοιόσδε τοιάδε τοιόνδε *like this,*
as follows

τούτ-οις τοῖς δικτύ-οις *with*
these nets

τούτ-οις τοῖς μόχλ-οις *with*
these bars

τῷ γέροντ-ι *to the old man*

τῷ δικαστηρί-ῳ *the law-court*

τῷ πατρ-ὶ *his father (after*
ἐμ-πεσ-οῦσ-α)

τῷ σῶ υἱ-ῷ *your son (after*
πεῖθ-η)

τῷ υἱ-ῷ τούτ-ῳ *to this son here*
ὕμ-τιν ... οὔσι *to you (pl.) being*
φιλ-ηλιαστ-ής, ὁ *lover of being*
a juror in the court of the
Eliaia (1d)

Φιλο-κλέων (Φιλοκλεων-), ὁ
Philokleon (3a) ('*Lover of*
Kleon')
Vocabulary to be learnt

ἀναπειθω *persuade over to one's*
side

βαρέως φέρω *take badly, find*
hard to bear

δικάζω *be a juror; make a*
judgment

ἐξέρχομαι (ἐξελθ-) *go out; come*
out

ἐπεὶ *when; since*
καθίζομαι *sit down*

καθίζω *sit down*

πλησίον *nearby, (+gen.) near*



Ο ΠΑΙΣ ΚΑΛΟΣ

D

In *World of Athens*: Kleon 1.58–9, 63, 67, 6.17, 6.41.

- ΒΔΕΛΥΚΛΕΩΝ (βοᾷ τοῖς δούλοις ἀπὸ τοῦ τέγους)
 ὦ Ξανθία καὶ Σωσία, καθεύδετε;
 Ξ. οἴμοι, τάλας.
 Σ. τί ἐστίν;
 Ξ. ὁ δεσπότης οὐκέτι καθεύδει ἀλλ' ἀνίσταται ἤδη καὶ βοῇ χρηται. 5
 Σ. ἀλλὰ τίσι λέγει ὁ ἀνὴρ;
 Ξ. λέγει τι ἡμῖν ὁ Βδελυκλέων, ὡς ἐμοὶ δοκεῖ. καὶ ἡμῖν καθεύδουσιν
 ἐντυχὼν ἀπολεῖ ὁ δεσπότης.
 Σ. κάμοι δοκεῖ λέγειν τι, Ξανθία. ἀλλὰ τί βουλόμενος ἀνίστασαι, ὦ δέσποτα;
 ΒΔΕΛ. (pointing inside the house) 10
 ὁ τι; λόγῳ μὲν ὁ πατὴρ ἡσυχάζει, Σωσία, ἔργῳ δὲ βούλεται ἐξιέναι. καὶ
 αἰεὶ τόλμη χρηται ὁ πατὴρ ἐξιέναι βουλόμενος. νῦν δέ, ὡς ἔμοιγε δοκεῖ,
 ὁ πατὴρ εἰς τὸν ἱπνὸν εἰσελθὼν ὅπῃν τινα ζητεῖ πολλῇ σπουδῇ.
 (looking at the chimney)
 ἄναξ Πόσειδον, τί ποτ' ἄρ' ἡ κάπνη ψοφεῖ; 15
 (ἐκ τῆς κάπνης ἐξέρχεται ὁ Φιλοκλέων)
 οὗτος τίς εἶ σύ;
 ΦΙΛΟΚΛΕΩΝ (emerging from the chimney)
 καπνὸς ἔγωγε ἐξέρχομαι.
 ΒΔΕΛ. καπνός; ἀλλὰ καπνῶ μὲν ἔξιόντι οὐχ ὅμοιος εἶ, ὡς ἔμοιγε δοκεῖ, 20
 Φιλοκλέωνι δ' ὁμοιότερος. τί δέ σοι δοκεῖ, Ξανθία;
 Ξ. οὐδενὶ ὁμοιότερος εἶναι μοι δοκεῖ ἢ τῷ Φιλοκλέωνι, ὦ δέσποτα.
 ΒΔΕΛ. (puts the cover back on the chimney)
 ἐνταῦθά νυν ζήτει τιν' ἄλλην μηχανήν.

Vocabulary for Section Nine D

ἄναξ (ἀνακτ-), ὁ lord (3a)	καπν-ός, ὁ smoke (2a)	τίσι; to whom? (pl.)
βο-ῆ a shout (after χρῆται)	λόγ-ω in word (i.e. supposedly)	τοῖς δούλ-οις to the slaves
ἐμ-οἱ to me	μηχαν-ή, ἡ device, scheme (1a)	τόλμ-η brazenness (after χρῆται)
ἐμ-οιγε to me at least	μοι to me	τῷ Φιλο-κλέων-ι Philokleon (after ὁμοιότερος)
ἐνταῦθα (from) here	ὅμοι-ος -α -ον like	Φιλο-κλέων-ι Philokleon (after ὅμοιος)
ἐν-τυχάν-ω (ἐν-τυχ-) meet, chance upon	ὁπ-ή, ἡ hole (1a)	χρά-ομαι use, employ (3rd s. χρῆται)
ἐργ-ω in fact, indeed (i.e. actually)	ὅ τι; what?	ψοφέ-ω make a noise
ἡμ-ῖν to us	οὐδεν-ὶ no one (after ὁμοιότερος)	
ἡμ-ῖν καθεύδ-ουσιν us sleeping (after ἐντυχὼν)	πολλ-ῇ σπουδ-ῇ with much urgency (i.e. very urgently)	
ἱπν-ός, ὁ oven (2a)	σοί to you (s.)	
κάπν-η, ἡ chimney (1a)	τάλας wretched (me)	
καπν-ῶ . . . ἐξ-ιόντ-ι smoke coming out (after ὅμοιος)	τέγ-ος, τό roof (3c)	

Vocabulary to be learnt

ἄναξ (ἀνακτ-), ὁ prince, lord, king (3a)

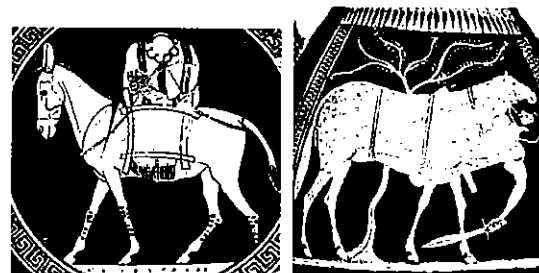
ἐνταῦθα (τὴ) here, at this that point
 μέλας μέλαινα μέλαν (μελαν-) black
 τάλας τάλαινα τάλαν (ταλαν-) wretched, unhappy

E

- ΦΙΛ. (commandingly)
 ἀλλ' ἄνοιγε τὴν θύραν.
 ΒΔΕΛ. (resolutely)
 μὰ τὸν Ποσειδῶ, πάτερ, οὐδέποτε γε.
 ΦΙΛ. (a pause, then craftily) 5
 ἀλλ' ἔστι νομηνία τήμερον.
 ΒΔΕΛ. ὁ ἄνθρωπος οὗτος μέγα τι κακὸν παρασκευάζεται, ὡς ἔμοιγε δοκεῖ. τί σοι
 δοκεῖ, Ξανθία;
 Ξ. καὶ ἔμοιγε δοκεῖ.
 ΦΙΛ. (overhears) 10
 μὰ τὸν Δία οὐ δῆτα, ἀλλ' ἔξειμι, ἐπεὶ τὸν ἡμίονον ἐν τῇ ἀγορᾷ πωλεῖν
 βούλομαι αὐτοῖς τοῖς κανθηλίοις.
 ΒΔΕΛ. πωλεῖν βούλη τὸν ἡμίονον αὐτοῖς τοῖς κανθηλίοις; ἀλλ' ἐγὼ τοῦτο ἂν
 δρᾶν δυνάμην.
 ΦΙΛ. ἐγὼ δὲ τοῦτο ἂν δυνάμην ἄμεινον ἢ σύ. 15
 ΒΔΕΛ. οὐ μὰ τὸν Δία, ἀλλ' ἐγὼ σοῦ ἄμεινον.
 ΦΙΛ. ἀλλὰ εἰσιὼν τὸν ἡμίονον ἔξαγε.
 The mule is led out of the courtyard.
 ΒΔΕΛ. ἀλλὰ τί παθὼν στένεις, ἡμίονε; ἄρα ὅτι τήμερον πωλήσομέν σε; ἀλλὰ
 μὴ στένε μηκέτι, ἡμίονε. τί δέ τοι τὸ πρᾶγμα; τί στένεις, εἰ μὴ φέρεις 20
 Ὀδυσσέα τινά;

Vocabulary for Section Nine E

ἄμεινον better	ἐξ-άγ-ω bring out, lead out	παρα-σκευάζ-ομαι devise, prepare
ἄνοιγε open!	μηκέτι no longer	πωλέ-ω sell
αὐτ-οῖς τοῖς κανθηλί-οις pack-saddle and all	νου-μηνί-α, ἡ first of the month (1b) (market-day)	στέν-ω groan
ἔμοι-γε to me	Ὀδυσσ-εύς, ὁ Odysseus (3g)	τῇ ἀγορ-ᾷ the market-place



ὁ ἡμίονος . . .

. . . φέρει Ὀδυσσέα τινά

- Σ. (*looks under the mule*)
 ἀλλὰ ναὶ μὰ Δία φέρει κάτω γε τουτονί τινα.
 ΒΔΕΛ. τίνα φέρει ὁ ἡμίονος; τίς εἶ ποτ', ὦ ἄνθρωπε;
 ΦΙΛ. Οὔτις νῆ Δία.
 ΒΔΕΛ. Οὔτις σύ; ποδαπὸς εἶ;
 ΦΙΛ. Ἰθακήσιος, ὁ τοῦ Ἀποδρασιππίδου.
 ΒΔΕΛ. (*to Sosias*)
 ὕφελκε αὐτόν.
 (*looks at Philokleon with disgust*)
 ὦ μιαρῶτατος. γινώσκω γάρ σε πάντων πονηρότατον ὄντα. τῷ γὰρ
 Ὀδυσσεὶ δὴ ὁμοιωτάτος ἐστὶν ὁ πατήρ, ὡς ἔμοιγε δοκεῖ. ἀλλ' ὦ πάτερ,
 σπουδῇ πάσῃ ὥθει τὸν ἡμίονον καὶ σεαυτὸν εἰς τὴν οἰκίαν.
 (*points to a pile of stones*)
 οὐ δέ, Σωσία, ὥθει ταῖς χερσὶ πολλοὺς τῶν λίθων πρὸς τὴν θύραν.
 Σ. (*busies himself with the task. Suddenly . . .*)
 οἶμοι τάλας. τί τοῦτο; πόθεν ποτ' ἐνέπεσέ μοι τὸ βῶλιον;
 Ξ. (*points to the roof*)
 ἰδοῦ, ὦ δέσποτα. ὁ ἀνὴρ στρουθὸς γίγνεται.
 ΒΔΕΛ. οἶμοι κακοδαίμων. οὐ γάρ με λανθάνει ὁ πατήρ στρουθὸς γινόμενος.
 ἀλλὰ φθήσεται ἡμᾶς ἐκφυγών. ποῦ ποῦ ἐστί μοι τὸ δίκτυον; σοῦ σοῦ,
 πάλιν σοῦ.
 (*τῷ δικτύῳ διώκει τὸν πατέρα*)
 Σ. (*with relief, determined that the old man will give no more trouble*)
 ἄγε νυν. ἐπειδὴ τουτονὶ μὲν ἐνεκλείσαμεν, ἐγκλείσασι δ' ἡμῖν καὶ
 φύλαξιν οὗσι πράγματα οὐκ αὖθις παρέξει ὁ γέρων οὐδὲ λήσει ἡμᾶς
 ἀποδραμῶν, τί οὐ καθεύδομεν ὀλίγον χρόνον;

ἀπο-δραμ-ῶν *see* ἀπο-τρέχ-ω
 ἀπο-τρέχ-ω (ἀπο-δραμ-) *run away*
 Ἀπο-δρασ-ιππ-ίδης, ὁ the son of
 Runawayhorse (1d) (*comic*
name)
 βῶλι-ον, τό clod of earth (2b)
 δίκτυ-ον, τό net (2b)
 δυν-αίμην ἂν I would be able
 (opt. of δύν-αμαι)
 ἐγ-κλείσ-αι . . . ἡμ-ῖν to us
 shutting (him) in
 ἐγ-κλεί-ω shut in
 ἐκ-φεύγ-ω (ἐκ-φυγ-) *escape*
 ἡμίον-ος, ὁ mule (2a)
 Ἰθακήσι-ος, ὁ (an) Ithakan (2a)
 κάτω below, underneath
 λήσ-ει he will escape notice (fut.
 of λανθάν-ω)

λίθ-ος, ὁ stone (2a)
 μιαρ-ός -ά -όν foul
 μοι me (*after ἐνέπεσε*); my (*after*
ἐστί)
 ὅμοι-ος -α -ον like
 ὅτι because
 Οὔ-τις No-man
 πάντ-ων of all
 ποδαπός from which country?
 πράγματα παρ-έχ-ω cause
 problems (fut. παρ-έξ-ω)
 σοὶ to you (s.)
 σοῦ (ll.46-7) shoo!
 σπουδ-ῇ πάσ-ῃ with all urgency
 (i.e. most urgently)
 στρουθ-ός, ὁ sparrow (2a)
 ταῖς χερσὶ with your
 hands

τῷ δικτύ-ῳ with the net
 τῷ Ὀδυσσ-εῖ Odysseus (*after*
ὁμοιωτάτος)
 ὑφ-έλκ-ω drag from beneath
 φθήσ-εται he will anticipate (fut.
 of φθάν-ω)
 φύλαξιν οὗσι (to us) being
 guards (*goes with ἐγκλείσασι*
. . . ἡμῖν)
 ὠθέ-ω push
Vocabulary to be learnt
 ἀμείνων ἄμεινον (*ἀμεινον-*)
better
 ἀποτρέχω (ἀποδραμ-) *run away*
 ἐγκλείω *shut in, lock in*
 ἐκφεύγω (ἐκφυγ-) *escape*
 ἐξάγω (ἐξαγαγ-) *lead/bring out*

ἡμίονος, ὁ mule (2a) ὅμοιος ᾧ *on like, similar to (+dat.)* πωλέω *sell*
 μηκέτι *no longer* παρέχω (παρασχ-) *give to, provide* στένω *groan*
 μιάρός ᾧ *foul, polluted* πράγματα παρέχω *cause trouble* χρᾶσθαι *use, employ (+ dat.)*

F

Bdelykleon now persuades Philokleon that he should not go out to the court, but stay at home and judge offences committed by members of his own household. The old man agrees, and they begin to set up the courtroom.

In *World of Athens*: pay for jurors 6.41.

- (Βδελυκλέων τῷ πατρὶ λέγει)
 ΒΔΕΛ. ἄκουε, ὦ πάτερ, οὐκέτι σε ἐάσω εἰς τὸ δικαστήριον ἀπιέναι, οὐδ' ἐμὲ
 λήσεις πειρώμενος ἐξιέναι.
 ΦΙΛ. (*dismayed*)
 τί τοῦτο; ἀλλ' ἀπολεῖς με, οὐκ ἐάσας ἐξιέναι.
 ΒΔΕΛ. (*firmly*)
 ἐνθάδε μένειν σε χρή, πάτερ, καὶ ἐμοὶ πιθέσθαι.
 ΦΙΛ. ἀλλ' ὅμως ἐγὼ δικάζην βούλομαι.
 (*falls to the floor in a rage*)
 ΒΔΕΛ. ἀνίστασο, ὦ πάτερ, ἐπεὶ τήμερον δικάσαι δυνήσῃ.
 ΦΙΛ. ἀλλὰ πῶς δικάζην μοι ἐξέσται, ἐνθάδε μένοντι;

Vocabulary for Section Nine F

Grammar for 9F-G

- Aorist infinitives, first and second, active and middle
- Aspect in the infinitive
- Aorist imperatives, first and second, active and middle
- Present imperatives: εἰμί, εἶμι, οἶδα, δύναιμαι, ἀνίσταμαι
- ἔξεστι, δεινός
- Vocatives
- Adjectives: πᾶς

ἀν-ίστασο get up! (s.)
 (ἀν-ίστα-μαι)
 δυνήσ-ῃ you (s.) will be able
 (fut. of δύν-αμαι)

ἐά-ω (ἐασ-) allow
 ἐνθάδε here
 ἐξ-εστί it is possible (for x (dat.)
 to -)

ὅμως nevertheless, however
 πιθ-έσθαι to obey (πειθ-ομαι/έ-
 πιθ-όμην)
 χρή it is necessary (for x [acc.] to-)

ΒΔΕΛ.	ἐν τῇ σαυτοῦ οἰκίᾳ ἔσται σοι δικαστήριον καὶ τοῖς οἰκέταις δικάσαι ἐξέσται.	
ΦΙΛ.	τί φής; ἀλλὰ τίνι τρόπῳ καὶ περὶ τίνος;	
ΒΔΕΛ.	περὶ πολλῶν. φέρε γάρ. εἰσὶ γάρ σοι πολλοὶ οἰκέται, ἀλλὰ εὖ οἶσθ' ὅτι οἱ οἰκέται οὐ βούλονται παύσασθαι ἀδικοῦντες, ἀλλ' αἰτιοὶ εἰσι πολλῶν κακῶν. χρή οὖν σε κατάσκοπον γενέσθαι τῶν πραγμάτων τῶν ἐν τῇ οἰκίᾳ γιγνομένων. καὶ ταῦτα τὰ κακὰ ἐξέσται σοι σκοποῦμένῳ τήμερον ἐξευρεῖν, ἐξευρόντι δὲ δίκην λαβεῖν. οὐκ οὐκ ἂν βούλοιο τοῦτο δρᾶν, καὶ ἀναγκάζειν τοὺς οἰκέτας τῶν κακῶν παύσασθαι καὶ βελτίους γενέσθαι;	15
ΦΙΛ.	(eagerly) καὶ πάνυ βουλοίμην ἂν. ἀναπείθεις γάρ με τοῖς λόγοις. ἀλλ' ἐκεῖνο οὐπω λέγεις, τὸν μισθὸν ὅπόθεν λαβεῖν δυνήσομαι. οὐκ οὐκ βούλοιο ἂν τὸ πρᾶγμα δηλοῦν;	
ΒΔΕΛ.	λήψῃ παρ' ἐμοῦ.	
ΦΙΛ.	(satisfied) καλῶς λέγεις.	
ΒΔΕΛ.	καὶ ποιῆσαι τοῦτο ἐθέλεις ἄν;	
ΦΙΛ.	τοῦτο ἂν ποιήην.	
ΒΔΕΛ.	ἀνάμενέ νυν. ἐγὼ γὰρ ταχέως ἤξω φέρων τὰ τοῦ δικαστηρίου ταῖς χερσὶ νῆ Δία, ἐξοίσω πάντα.	
	(ἀναμένει μὲν ὁ γέρων, ὁ δ' υἱὸς εἰς τὴν οἰκίαν εἰσέρχεται. δι' ὀλίγου Βδελυκλέων ἐξελθὼν τὰ τοῦ δικαστηρίου ταῖς χερσὶ μόγις ἐκφέρει.)	
ΒΔΕΛ.	(panting, and finally depositing the equipment) ἰδοῦ. τέλος γὰρ ἐξήνεγκον τὰ τοῦ δικαστηρίου ἐγώ.	40
ΦΙΛ.	(looking at what Bdelykleon brought in) ἐξήνεγκας δὴ σὺ πάντα;	
ΒΔΕΛ.	νῆ Δία, δοκῶ γ' ἐνεγκεῖν πάντα. (points to a brazier)	
	καὶ πῦρ γε τουτὶ ἐξήνεγκον. ἰδοῦ, ἐγγὺς τοῦ πυρὸς φακὴ τίς σοί ἐστιν.	45
ΦΙΛ.	(joyfully) ιοῦ ἰοῦ. ἔξεσται γάρ μοι δικάζοντι τὴν φακὴν ἐσθίειν. καὶ νῆ τὸν Δία αὐτὴν ἔδομαι, ὡς ἔμοιγε δοκεῖ, πάσῃ προθυμίᾳ, δεινὸς δὴ ὢν ἴφαγεῖν. (pointing at a cockerel)	
	ἀτὰρ τί βουλόμενος τὸν ἀλεκτρυόνα ἐξήνεγκας;	50
ΒΔΕΛ.	ὅ τι; ὁ ἀλεκτρυὼν σ' ἐγείρειν οἷός τ' ἔσται τῇ φωνῇ. μακροὶ μὲν γάρ εἰσιν οἱ τῶν κατηγόρων λόγοι, σὺ δὲ δεινὸς καθεύδεις, καίπερ ἐν τῷ δικαστηρίῳ καθιζόμενος.	

ἀλεκτρυὼν (ἀλεκτρυον-), ὁ cockerel (3a)	γεν-έσθαι to become (γίγν-ομαι/ἐ-γεν-όμεν)	δι' ὀλίγου after a short while
ἀναγκάζ-ω force, compel	δαιν-ός καθεύδεις clever at sleeping	δικάσ-αι to give a judgment (δικάζ-ω)
ἀνα-μέν-ω hold on, wait around	δαιν-ός φαγ-εῖν clever at eating	δυνήσ-ομαι I will be able (fut. of δύν-αμαι)
ἀτὰρ but		ἐγείρ-ω wake up

ἔδ-ομαι I shall eat (fut. of ἐσθί-ω)	μακρ-ός -ά -όν long	
ἐθέλ-ω wish, want (to)	μισθ-ός, ὁ pay (2a)	
ἐκ-φέρ-ω (ἐξ-ενεγκ-) carry out	μόγις with difficulty	
ἐνεγκ-εῖν to bring (φέρ-ω/ἤνεγκ-ον)	οἷ-ός τ' εἰμί be able (to) (+ inf.)	
ἐξ-εὐρ-εῖν to discover (ἐξ-εὐρίσκ-ω/ἐξ-ηῦρ-ον)	ὅπόθεν from where	
ἐξ-ήνεγκ-ας you (s.) brought out (aor. ἐκ-φέρ-ω)	ὅ τι; what?	
ἐξ-οῖσ-ω I shall bring out (fut. of ἐκ-φέρ-ω)	οὐπω=οὐδέπω not yet	
ἐσθί-ω (φαγ-) eat	παρά (+ gen.) from	
ἦκ-ω come	πάντ-α everything (acc.)	
ἰοῦ hurrah!	πάσ-ῃ προθυμί-ᾳ with all eagerness (i.e. most eagerly)	
κατά-σκοπ-ός, ὁ scout, spy, inspector (2a)	παύσ-ασθαι to stop; to cease from (+ gen.) (παύ-ομαι)	
κατήγορος, ὁ prosecutor (2a)	ποιῆσ-αι to act on (ποιέ-ω)	
λαβ-εῖν to exact (λαμβάν-ω/ἔ-λαβ-ον)	πῦρ (πυρ-), τό fire, brazier (3b)	
	σκοπέομαι investigate, examine	
	τίν-ι τρόπ-ῳ how? in what way? (τρόπ-ος, ὁ way [(2a)])	
	φακ-ῇ, ἡ lentil-soup (1a)	

Vocabulary to be learnt

ἀναμένω (ἀναμεινα-) wait, hold on
ἀτὰρ but
δεινός ἢ ὄν clever at (+ inf.); dire, terrible
ἔάω (ἔᾶσα-, aor. εἵᾶσα) allow
ἐκφέρω (ἐξενεγκ-) carry out; (often: carry out for burial)
ἐνθάδε here
ἔξεστί it is possible (for X [dat.] to – [inf.])
ἐσθίω (φαγ-) eat (fut. ἔδομαι)
ὅμως nevertheless, however
ὅ τι; what? (in reply to τί;)
χρή it is necessary (for X (acc.) to – [inf.])

Law-court procedure

Because the court is one set up at home, Philokleon can enjoy all the home comforts he presumably would not have had in a real court – hot soup, for example, (ll. 45–7). But there are two specific items mentioned in 9G. The *kados* (of which there were two) was the urn in which one placed one's vote. Each juror had two 'pebbles' for voting. One was 'live'. One placed one's 'live' one in either the innocent or guilty *kados*, and dropped the other pebble in the other. The *klepsudra* illustrated on p. 110 – the only one found in the Athenian *agora* – controlled the length of the speeches: it was filled with water, and the plug was removed when the speech began (one juror was appointed to be in charge of it). The speech had to end when the water had emptied. Both sides were thereby allotted the same time for their speeches. The illustrated *klepsudra* holds two χόες of water (note the two capital χs on the side), and runs out in six minutes. But we learn from Aristotle's *Constitution of Athens* that different sorts of cases were granted speeches of different lengths, measured in numbers of χόες – anything from three to forty-four. But we do not know whether the plugs were of the same size as the example we possess; further, that *klepsudra* belonged to the Antiokhis tribe (as the inscription indicates: ANTIOXIDIOS, 'of Antiokhis'), not the courts.

G

In *World of Athens*: water-clock 6.46.

- ΒΔΕΛ. ἄρα πάντ' ἀρέσκει σοι, πάτερ; εἰπέ μοι.
 ΦΙΛ. πάντα δὴ μοι ἀρέσκει, εὖ ἴσθ' ὅτι.
 ΒΔΕΛ. οὐκοῦν κάθιζε, πάτερ. ἰδοὺ τὴν γὰρ πρώτην δίκην καλῶ.
 ΦΙΛ. μὴ κάλει τὴν δίκην, ὦ παῖ, ἀλλ' ἄκουσον.
 ΒΔΕΛ. καὶ δὴ ἀκούω. τί λέγεις; ἴθι, ὦ πάτερ, λέξον.
 ΦΙΛ. ποῦ εἰσιν οἱ κάδοι; οὐ γὰρ δύναμαι τὴν ψῆφον θέσθαι ἄνευ τῶν κάδων,
 εὖ ἴσθ' ὅτι.
 (ἐκτρέχων ἄρχεται ὁ γέρων)
 ΒΔΕΛ. (shouting after him)
 οὗτος, σὺ ποῖ σπεύδεις;
 ΦΙΛ. κάδων ἕνεκα ἐκτρέχω.
 ΒΔΕΛ. μὴ ἅπιθι μηδαμῶς, ἀλλ' ἐμοὶ πιθοῦ καὶ ἄκουσον, ὦ πάτερ.
 ΦΙΛ. (looking back over his shoulder)
 ἀλλ' ὦ παῖ, δεῖ με τοὺς κάδους ζητήσαντα τὴν ψῆφον θέσθαι. ἀλλ' ἔασον.
 (αὐθις ἄρχεται ἐκτρέχων)
 ΒΔΕΛ. (points to some cups)
 παῦσαι ἐκτρέχων, πάτερ, ἐπειδὴ τυγχάνω ἔχων ταῦτα τὰ κυμβία. μὴ οὖν ἅπιθι.
 ΦΙΛ. (satisfied)
 καλῶς γε. πάντα γὰρ τὰ τοῦ δικαστηρίου πάρεστι –
 (has a sudden thought)
 πλήν –
 ΒΔΕΛ. λέξον· τὸ τί;



αἱ κλεψύδραι



ἡ ἀμὶς κλεψύδρα ἀρίστη

- ΦΙΛ. πλὴν τῆς κλεψύδρας. ποῦ ἐστὶν ἡ κλεψύδρα; ἔνεγκέ μοι.
 ΒΔΕΛ. ἰδοὺ.
 (τὴν τοῦ πατρὸς ἀμίδα δηλοῖ)
 εἰπέ, αὕτη δὴ τίς ἐστίν; οὐχὶ κλεψύδραν ἀρίστην ἡγῇ τὴν ἀμίδα ταύτην;
 πάντα νῦν πάρεστιν.
Sosias enters, leading two dogs. It seems that one, Labes (Λάβης 'Grabber'), has wolfed a whole cheese. It is decided that the other dog should charge him with theft.
Bdelykleon orders the slaves to clear the 'courtroom' and asks for ritual prayers.
 ΒΔΕΛ. κάθιζε οὖν, πάτερ, καὶ παῦσαι φροντίζων. ἀκούσατε, παῖδες, καὶ ἐμοὶ
 πίθεσθε, καὶ ἐξενέγκατε τὸ πῦρ. ὑμεῖς δὲ εὐξασθε πᾶσι τοῖς θεοῖς,
 εὐξάμενοι δὲ κατηγορεῖτε.
 (ἐξευεγκόντες τὸ πῦρ ἀπέρχονται πάντες οἱ δοῦλοι, εὐχονται δὲ τοῖς θεοῖς οἱ παρόντες)



κάδον φέρει



‘ΚΑΔΟΣ ΕΙΜΙ’

Vocabulary for Section Nine G

ἀκούσ-ατε listen! pay attention!
 (pl.) (ἀκού-ω)
 ἄκουσ-ον listen! pay attention!
 (s.) (ἀκού-ω)
 ἀμὶς (ἀμίδ-), ἡ chamber-pot (3a)
 ἄνευ + gen.) without
 ἀπ-ιθι go away! (s.)
 (ἀπ-έρχ-ομαι/ἀπ-εἰμι)
 ἀρέσκ-ει it pleases
 (+dat.)
 ἀρχ-ομαι begin (+ part.)
 ἔασ-ον (lit. 'allow!') leave off!
 (s.) (ἑά-ω)
 ἐκ-τρέχ-ω run out
 ἐνεγκ-έ fetch! (φέρ-ω/
 ἡνεγκ-ον)
 ἐξ-ενέγκ-ατε fetch out! (pl.)
 (ἐκ-φέρ-ω/ἐξ-ἡνεγκ-α)
 εὐξ-ασθε pray! (pl.) (εὐχ-ομαι)

θέ-σθαι to cast (τίθεμαι/
 ἐ-θέ-μην)
 ἴθι come! (s.) (ἔρχ-ομαι/εἶμι)
 ἴσθι know! (s.) (οἶδα)
 κάδ-ος, ὁ voting-urn (2a)
 κάδ-ων ἕνεκα because of the urns
 καὶ δὴ well, all right (you have
 my attention)
 καλῶς γε fine!
 κατηγορέ-ω accuse, prosecute
 κλεψύδρ-α, ἡ water-clock (1b)
 κυμβί-ον, τό cup (2b)
 λέξ-ον (lit. 'speak!') out with it!
 (λέγ-ω)
 μηδαμ-ὼς in no way
 πάντ-α everything; all (nom.)
 πάντ-ες all (nom. pl. m.)
 πᾶσι to all (dat. pl. m.)
 παῦσ-αι stop! (s.) (παύ-ομαι)

πίθ-εσθε obey! (pl.)
 (πιθ-ομαι/ἐ-πιθ-όμεν)
 πιθ-οῦ obey! (s.) (πιθ-ομαι/
 ἐ-πιθ-όμεν)
 πλὴν (+ gen.) except
 πῦρ (πυρ-), τό fire (3b)
 ψῆφ-ος, ἡ vote (2a) (lit.
 pebble)

Vocabulary to be learnt
 ἀρχομαι begin (+inf. or part.)
 ἐκτρέχω (ἐκδραμ-) run out
 ἕνεκα (+gen.) because, for the
 sake of (usually placed after
 the noun)
 πᾶς πᾶσα πᾶν (παντ-) all
 ὁ πᾶς the whole of
 πλὴν (+gen.) except
 πῦρ (πυρ-), τό fire (3b)

H

After the prayers, Bdelykleon acts as herald and opens the proceedings. Philokleon eats happily as he listens to the case, which is a γραφή for theft brought by Dog against Labes.

In *World of Athens*: coming to trial 6.49–50.

ΒΔΕΛ. εἴ τις ἡλιαστής ἔξω ὦν τυγχάνει, εἰσίστω καὶ σπευδέτω.

ΦΙΛ. (looks about expectantly)

τίς ἐσθ' ὁ φεύγων; προσίτω.

(προσέρχεται ὁ φεύγων, κύων ὦν)

ΒΔΕΛ. ἀκούσατ' ἤδη τῆς γραφῆς.

(he reads out the charge)

ἐγράψατο Κύων Κυδαθηναίεὺς κύνα Λάβητ' Αἰξωνέα κλοπῆς. ἡδίκησε γὰρ ὁ φεύγων, μόνος τὸν τυρὸν καταφαγών. καὶ μὴν ὁ φεύγων οὐτοῖ Λάβης πάρεστιν.

ΦΙΛ. (regarding the dog balefully)

προσίτω. ὦ μιὰρὸς οὗτος, γινώσκω σε κλέπτην ὄντα. ἀλλ' ἔξαπατήσιν μ' ἐλπίζεις, εὖ οἶδα. ποῦ δ' ἐσθ' ὁ διώκων, ὁ Κυδαθηναίεὺς κύων; ἴθι, κύων.

ΚΥΩΝ αὖ αὖ.

ΒΔΕΛ. πάρεστιν οὗτος.

ΞΑΝΘΙΑΣ ἕτερος οὗτος αὖ Λάβης εἶναι μοι δοκεῖ, λόγῳ μὲν ἀναίτιος ὦν, ἔργῳ δὲ κλέπτης καὶ αὐτός, καὶ ἀγαθὸς γε καταφαγεῖν πάντα τὸν τυρόν.



The trial of Labes from Aristophanes' *Wasps*

Vocabulary for Section Nine H

Grammar for 9H–J

- Third person imperatives, present and aorist, active and middle, incl. εἰμί, εἶμι, οἶδα
- Future infinitive and its uses
- Root aorists: ἔβην, ἔγνων
- ἐπίσταμαι 'I know'
- Principal parts: αἰρέω, αἰρέομαι, πάσχω, φέρω, πείθω, πείθομαι

ἀγαθ-ός -ή -όν good (at)
(+ inf.)

Αἰξων-εύς, ὁ man from the deme
Aixone (3g)

ἀν-αίτι-ος -ον innocent

αὖ αὖ woof! woof!

γράφ-ομαι indict x (acc.) for
γ (gen.)

διώκ-ω prosecute

ἐλπίζ-ω hope, expect (to)
ἐξ-απατήσ-ειν to deceive

(ἐξ-απατά-ω)

ἔξω outside

ἡλιάστ-ης, ὁ juror in the Eliaia

court (1d)

καὶ μὴν and look . . .

κλέπτ-ης, ὁ thief (1d)

κλοπ-ή, ἡ theft (1a)

Κυδαθηναί-εύς, ὁ man from the
deme Kydathene (3g)

Λάβης (Λαβητ-), ὁ Labes (3a)
(‘Grabber’)

προσ-ίτω let him come forward

(προσ-έρχ-ομαι/πρόσ-ειμι)

σπευδ-έτω let him hurry!

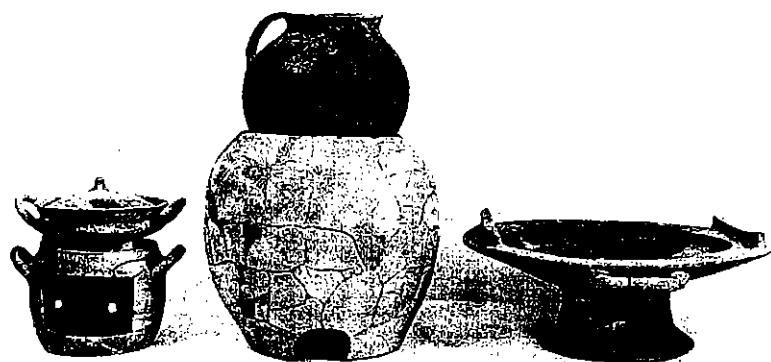
(σπεύδ-ω)

φεύγ-ω be a defendant

Kleon and Lakhes

The trial between the two dogs is an extended satire on two contemporary politicians, Kleon and Lakhes. The dog from Kudathenaion represents Kleon, Labes from Aixone represents Lakhes. Kleon is already at the heart of *Wasps* because it was he who had raised jury pay: hence Philokleon ‘Love-Kleon’, and Bdelykleon ‘Loathe-Kleon’. Here Aristophanes sees a further chance to mock Kleon by turning him into a dog and having him prosecute Labes/Lakhes for ‘eating up all the Sicilian cheese’. Lakhes had been involved with an expedition round Sicily in 427–4, and it seems he had been accused of helping himself to the money that Athens’ allies in Sicily had been providing for the upkeep of the fleet. Whether Kleon had actually prosecuted Lakhes on these grounds is not known; but since Kleon was renowned for putting himself forward as a ‘champion of the people’ by prosecuting officials whose financial conduct was dodgy, and had recently been making comments about Lakhes’ behaviour, Aristophanes saw a chance to have a bit of fun at his expense. It is notable that, throughout the trial, the dog Kleon is presented as every bit as bad as Labes/Lakhes (see e.g. *Text* 9H 1.16, 9I 11.23–4). Aristophanes always had it in for Kleon. The point is that the majority of leaders of the people before Pericles had been from traditional families whose wealth was in land; but after the death of Pericles, the new breed of politicians came from un-landed, *nouveau-riche* families, whom Aristophanes despised.

- ΒΔΕΛ. σίγα, κάθιζε. σὺ δέ, ὦ κύον, ἀναβὰς κατηγορεῖ.
(ὁ δὲ κύων, ἀναβῆναι οὐκ ἐθέλων, ἀποτρέχει)
The dog runs off round the courtroom. At last he is caught and put on the rostrum. 20
- ΦΙΛ. εὐ̃ γε. τέλος γὰρ ἀνέβη ὁ κύων. ἐγὼ δέ, ἅμα δικάζων, πᾶσαν τὴν φακῆν
ἔδομαι, τῆς δὲ κατηγορίας ἀκούσομαι ἐσθίων.
- ΚΥΩΝ τῆς μὲν γραφῆς ἠκούσας, ὦ ἄνδρες δικασταί. οὗτος γὰρ ὁ ἀδίκησας με
ἔλαθε ἀπιὼν μόνος, καὶ πάντα τὸν τυρὸν καταφαγών. καὶ ὅτε μέρος
ῆττοσα ἐγὼ, οὐ παρῆχέ μοι αἰτοῦντι. παύσομαι κατηγορῶν· δίκασον. 25
- ΦΙΛ. ἀλλ' ὦ 'γαθέ, τὸ πρᾶγμα φανερόν ἐστιν. αὐτὸ γὰρ βοᾷ. τὴν ψῆφον οὖν
θέσθαι με δεῖ, καὶ ἐλεῖν αὐτόν.
- ΒΔΕΛ. (*appeals to Philokleon*)
ἴθι, πάτερ, πρὸς τῶν θεῶν, ἐμοὶ πιθοῦ καὶ μὴ προκαταγίγνωσκε. δεῖ γάρ
σε ἀμφοτέρων ἀκούσαι, ἀκούσαντα δὲ οὕτω τὴν ψῆφον θέσθαι. 30
- ΚΥΩΝ κολάσατε αὐτόν, ὥς ὄντα αὐτὸν πολὺ κυνῶν ἀπάντων ἄνδρα
μονοφαγίστατον, καὶ ἔλετε τοῦτον.
- ΒΔΕΛ. νῦν δὲ τοὺς μάρτυρας εἰσκαλῶ ἔγωγε.
(*calls out a summons*)
προσιόντων πάντες οἱ Λάβητος μάρτυρες, κυμβίον, τυρόκνηστις, χύτρα, 35
καὶ τὰ ἄλλα σκεύη πάντα. ἴθι, ὦ κύον, ἀνάβαινε, ἀπολογοῦ.
(there is a long silence from Labes)
- τί παθὼν σιωπᾶς; λέγοις ἄν. ἔξεστι γάρ καὶ ἤδη δεῖ σε ἀπολογεῖσθαι.
ΦΙΛ. ἀλλὰ οὐ δύναται οὗτός γ', ὥς ἔμοιγε δοκεῖ. οὐ γὰρ ἐπίσταται λέγειν.
- ΒΔΕΛ. κατάβηθι, ὦ κύον. ἐγὼ γὰρ μέλλω ἀπολογήσεσθαι, εὖ εἰδὼς περὶ τὰ 40
δικανικά.



χύτρα καὶ τὰ ἄλλα σκεύη

- αἰρέ-ω (ἐλ-) convict
αἰτέ-ω ask (for)
ἀκού-ω listen (to) (+gen.)
ἀμφοτέρ-οι -αι -α both
ἀνα-βάς going up
(ἀνα-βαίν-ω/ἀν-έ-βην)
ἀνα-βῆν-αι to go up
(ἀνα-βαίν-ω/ἀν-έ-βην)
ἀν-έ-βη (he) went up
(ἀνα-βαίν-ω/ἀν-έ-βην)
ἅπας ἅπασ-α ἅπαν (ἅπαντ-) all
ἀπο-λογέ-ομαι make speech for
the defence
ἀπο-λογήσ-εσθαι to make the
defence speech
αὖ again, moreover
γραφ-ή, ἡ indictment, charge
(1a)
δικανικ-ά, τά court affairs, legal
matters (2b)
ἐθέλ-ω wish, want (to)
εἰσ-ίτω let him come in!
(εἰσ-έρχ-ομαι/εἰσ-εἰμι)
εἰσ-καλέ-ω call in,
summon
ἐλ-εῖν see αἰρέ-ω
ἔλ-ετε see αἰρέ-ω
ἐπ-ίστα-μαι know how (to)
(+ inf.)
εὖγε well done! hurrah!
θέ-σθαι to cast (τίθε-μαι/
ἐ-θέ-μην)
- καὶ δὴ and indeed
κατά-βηθι get down! (s.)
(κατα-βαίν-ω/κατ-έ-βην)
κατ-εσθί-ω (κατα-φαγ-) eat up
κατηγορέ-ω prosecute, make a
prosecution speech
κατηγορί-α, ἡ prosecution (1b)
κηρύττ-ω announce
κυμβί-ον, τό cup (2b)
κύων (κυν-), ὁ dog (3a)
μάρτυς (μαρτυρ-), ὁ witness (3a)
μέλλ-ω be about (to)
μέρ-ος, τό share (3c)
μονο-φαγ-ίστατ-ος most selfish
(lit. 'alone') eater
πολὺ much
προ-κατα-γινώσκ-ω
prejudge
πρὸς (+ gen.) in the name of
προσ-ιόντων let them come
forward! (προσ-έρχ-ομαι/
πρὸς-εἰμι)
σιγά-ω be quiet
τυρό-κνηστις (τυροκνηστιδ-), ἡ
cheese-grater (3a)
τυρ-ός, ὁ cheese (2a)
φακ-ή, ἡ lentil-soup (1a)
φανερ-ός -ά -όν clear,
obvious
χυτρ-ά, ἡ cooking-pot
ψηφ-ος, ἡ vote (2a) (lit.
'pebble')
- Vocabulary to be learnt**
ἀκούω *hear, listen to* (+ gen. of
person/thing)
ἀπολογέομαι *defend oneself,*
make a speech in one's own
defence
γραφῆ, ἡ *indictment, charge,*
case (1a)
γράφομαι *indict, charge*
γραφὴν γράφομαι *indict*
X (acc.) *on charge of Y*
(gen.)
διώκω *prosecute, pursue*
ἐθέλω *wish, want* (to)
κατηγορέω *prosecute*
X (gen.) *on a charge of*
Y (acc.)
κατηγορίᾱ, ἡ *speech for the*
prosecution (1b)
κύων (κυν-), ὁ *dog* (3a)
μάρτυς (μαρτυρ-), ὁ *witness*
(3a)
μέρος, τό *share, part* (3c)
πολύ (*adv.*) *much*
πρὸς (+ gen.) *in the name of,*
under the protection of
φεύγω (φυγ-) *be a defendant, be*
on trial; flee
ψηφός, ἡ *vote, voting-pebble*
(2a)

In *World of Athens*: witnesses and evidence 6.46; cheese 2.16.

(ὁ Βδελευκλέων, τῆς ἀπολογίας ἀρχόμενος, λέγει)

ΒΔΕΛ. χαλεπὸν μὲν, ὦνδρες, ἐστὶν ὑπὲρ κυνὸς τοσαύτης διαβολῆς
τυχόντος ἀποκρίνασθαι, λέξω δ' ὅμως. γινώσκω γὰρ αὐτὸν ἀγαθὸν ὄντα
καὶ διώκοντα τοὺς λύκους.

ΦΙΛ. (*dissenting*)

κλέπτης μὲν οὖν οὗτός γ' εἶναι μοι δοκεῖ καὶ ἄξιός θανάτου. δεῖ οὖν με
ἐλεῖν αὐτὸν κλέψαντα, ἐλόντα δ' ἑτέραν αὖ δίκην δικάζειν.

ΒΔΕΛ. μὰ Δι', ἀλλ' ἄριστός ἐστι πάντων τῶν νυνὶ κυνῶν, ἐπειδὴ οἶός τ' ἐστὶ
πολλὰ πρόβατα φυλάττειν.

ΦΙΛ. τί οὖν ὄφελος, εἰ τὸν τυρόν ὑφαιρείται, ὑφελόμενος δὲ κατεσθίει;

ΒΔΕΛ. ὅ τι; φυλάττει γὰρ καὶ τὴν θύραν. εἰ δ' ὑφείλετο τὸν τυρόν,
συγγνώμην ἔχετε. καθαρίζειν γὰρ οὐκ ἐπίσταται. ἄκουσον, ὦ δαιμόνιε,
τῶν μαρτύρων. ἀνάβηθι, τυρόκνηστι, καὶ λέξον μέγα. σὺ γὰρ τὸν τυρόν
φυλάττουσα ἔτυχες.

(ἀνίσταται ἡ τυρόκνηστις)

ἀπόκριναι σαφῶς ἄρα κατέκνησας τὸν τυρόν ἀμφοτέροις τοῖς κυσίν;
(*bends his head towards the grater and pretends to listen*)

λέγει ὅτι πάντα κατέκνησεν ἀμφοτέροις.

ΦΙΛ. νῆ Δία, ἀλλὰ γινώσκω αὐτὴν ψευδομένην.

ΒΔΕΛ. (*pleading*)

ἀλλ' ὦ δαιμόνιε, οἴκτιρε τοὺς κακὰ πάσχοντας. οὗτος γὰρ ὁ Λάβης
οὐδέποτε ἐν τῇ οἰκίᾳ μένει, ἀλλὰ τὰ σιτία ζητῶν ἐκ τῆς οἰκίας ἐξέρχεται.
ὁ δ' ἕτερος κύων τὴν οἰκίαν φυλάττει μόνον. ἐνθάδε γὰρ μένων ἐλπίζει
τὰ σιτία ὑφαίρῃσθαι παρὰ τῶν ἄλλων. καὶ ὑφελόμενος μηδὲν, δάκνει.

ΦΙΛ. (*feels his resolve breaking*)

αἰβοῖ. τί κακὸν πότ' ἐστὶ τόδε; κακὸν τι περιβαίνει με, καὶ ὁ λέγων με
πεῖθει τοῖς λόγοις.

ΒΔΕΛ. (*still pleading*)

ἴθ' ἀντιβόλῃ σε, οἰκτίρατε αὐτόν, ὦ πάτερ, κακὰ παθόντα, καὶ
ἀπολύσατε. ποῦ τὰ παιδία; ἀναβαίνετε, ὦ πονηρά, αἰτεῖτε καὶ ἀντιβόλεῖτε
δακρύοντα.

ΦΙΛ. (*exasperated*)

κατάβηθι, κατάβηθι, κατάβηθι, κατάβηθι.

ΒΔΕΛ. καταβήσομαι. καίτοι τὸ 'κατάβηθι' τοῦτο πολλοὺς δὴ πάνυ ἐξαπατᾷ. οἱ
γὰρ δικασταὶ τὸν φεύγοντα καταβῆναι κελεύουσιν, εἴτα καταβάντος
αὐτοῦ καταδικάζουσιν. ἀτὰρ ὅμως καταβήσομαι.



γυνή τις τυρόκνηστιδι χρωμένη

Vocabulary for Section Nine I

αἰβοῖ yuk! arghh!	κατα-δικάζ-ω convict, find guilty (+gen.)	τυρό-κνηστις (τυρόκνηστιδ-), ἡ cheese-grater (3a)
αἰρέ-ω (ἐλ-) convict	κατα-κνά-ω grate	ὑφ-αιρέ-ομαι (ὑφ-ελ-) steal, take by stealth for oneself
αἰτέ-ω ask	κατ-εσθί-ω eat up	ὑφ-αιρήσ-εσθαι to steal (ὑφ-αιρέ-ομαι) ψεύδ-ομαι lie
ἀμφοτέρ-οι -αι -α both	κιθαρίζ-ω play the kithara (i.e. be educated)	
ἀνά-βηθι go up! (s.)	κλέπτ-ης, ὁ thief (1d)	
(ἀνα-βαίν-ω/ἀν-έ-βην)	λύκ-ος, ὁ wolf (2a)	
ἀντι-βολέ-ω beg, plead (with)	μέγα loudly	
ἀπο-λογία, ἡ defence speech (1b)	μὲν οὖν no, rather	
ἀπο-λύ-ω acquit	μηδεῖς μηδεμί-α μηδέν (μηδεν-)	
ἀπο-λύσ-ατε pl., as if to a whole jury	no	
ἄρχ-ομαι begin (+gen.)	νυνί=vūn	
αὐ again, further	ὅδε ἦδε τόδε this (here)	
δαιμόνι-ε my good fellow	οἰκίτρ-ατε pl., as if to a whole jury	
δακρύ-ω weep	οἶ-ός τ' εἶμι be able (to)	
ἐλ-εῖν } see αἰρέ-ω	ὄφελ-ος, τό use (3c)	
ἐλ-όντ-α }	παιδί-ον, τό puppy (2b)	
ἐλπίζ-ω hope, expect	παρά (+gen.) from	
ἐξ-απατά-ω deceive	περι-βαίν-ω surround	
ἐπ-ίστα-μαι know (how to) (+ inf.)	πονηρ-ός -ά -όν poor, wretched	
θάνατ-ος, ὁ death (2a)	πρόβατ-α, τά sheep (2b)	
καίτοι and yet	σιτί-α, τά provisions, food (2b)	
κατα-βάντ-ος getting down (gen. s. m.) (κατα-βαίν-ω/κατ-έ-βην)	συγγνώμ-ην ἔχ-ω forgive	
κατά-βηθι get down! (s.) (κατα-βαίν-ω/κατ-έ-βην)	τόδε see ὅδε	
κατα-βῆναι to get down (κατα-βαίν-ω/κατ-έ-βην)	τοσ-οὔτ-ος, τοσ-αύτ-η to (+gen.); happen (to), be actually (+part.)	
κατα-βήσ-ομαι I shall get down (κατα-βαίν-ω/κατ-έ-βην)	τυγχάν-ω (τυχ-) chance on, happen upon, hit upon (+ gen.)	
		τυρό-κνηστις (τυρόκνηστιδ-), ἡ cheese-grater (3a)
		ὑφ-αιρέ-ομαι (ὑφ-ελ-) steal, take for oneself by stealth

Vocabulary to be learnt

αἰρέω (ἐλ-) take, capture, convict
αἰτέω ask (for)
ἀμφοτέροι αι α both
ἀπολογία, ἡ speech in one's own defence (1b)
ἄρχομαι begin (+gen.); begin to (+part. or inf.)
αὐ again, moreover
ἐλπίζω hope, expect (+fut. inf.)
θάνατος, ὁ death (2a)
καταδικάζω condemn, convict (X [gen.] on charge of Y [acc.])
κλέπτης, ὁ thief (1d)
παιδίον, τό child; slave (2b)
παρά (+gen.) from
τυγχάνω (τυχ-) hit, chance on, happen on, be subject to (+gen.); happen (to), be actually (+part.)
ὑφαιρέομαι (ὑφελ-) steal, take for oneself by stealth

J

In *World of Athens*: voting 6.51.

- ΦΙΛ. (*weeping*)
εἰς κόρακας. ὥς οὐκ ἀγαθὴν νομίζω τὴν φακῆν. ἐγὼ γὰρ ἀπεδάκρυσσα,
τὴν φακῆν ταύτην κατεσθίων.
ΒΔΕΛ. οὐκ οὐκ ἀποφεύγει δῆτα ὁ κύων;
ΦΙΛ. χαλεπὸν μοί ἐστιν εἰδέναι. 5
ΒΔΕΛ. (*pleads again*)
ἴθ', ὦ πατρίδιον, ἐπὶ τὰ βελτίω τρέπου.
(*hands him a voting-pebble*)
τὴνδε λαβὼν τὴν ψῆφον τῇ χειρί, θές ἐν τῷ ὑστέρω κάδῳ, καὶ
ἀπόλυσον, ὦ πάτερ. 10
ΦΙΛ. (*his resolve returns*)
οὐ δῆτα. κιθαρίζειν γὰρ οὐκ ἐπίσταμαι.
ΒΔΕΛ. φέρε' νῦν σε τῇδε ἵπεριάγω.
(*περιάγων οὖν περίπατον πολύν, ἐπὶ τὸν ὑστερον κάδον πρῶτον βαδίζει*)
ΦΙΛ. ὅδε ἐσθ' ὁ πρότερος;
ΒΔΕΛ. οὗτος. θές τὴν ψῆφον.
ΦΙΛ. αὕτη ἡ ψῆφος ἐνταῦθ' ἔνεστιν.
(*puts pebble into the acquittal urn*)
ΒΔΕΛ. (πρὸς ἑαυτὸν λέγει)
εὖ γε. ἐξηπάτησα αὐτόν. ἀπέλυσε γὰρ Φιλοκλέων τὸν κύνα 20
οὐχ ἐκὼν, τὴν ψῆφον θείς ἐν τῷ ὑστέρω κάδῳ.
ΦΙΛ. πῶς ἄρ' ἡγωνισάμεθα;
ΒΔΕΛ. δηλώσειν μέλλω.
(*looks in the urn, counts, and then declares*)
ἀπέφυγες, ὦ Λάβης.
(*Philokleon faints*)
πάτερ, πάτερ. τί πάσχεις; οἵμοι ποῦ ἐσθ' ὕδωρ; ἔπαιρε σεαυτόν, ἀνίστασο.
ΦΙΛ. (*still not believing what has happened*)
εἰπέ νῦν ἐκεῖνό μοι, ὄντως ἀπέφυγεν; ἀπολεῖς με τῷ λόγῳ.
ΒΔΕΛ. νῆ Δία. 30
ΦΙΛ. οὐδέν εἰμ' ἄρα.
ΒΔΕΛ. μὴ φρόντιζε, ὦ δαιμόνιε, ἀλλ' ἀνίστασο.
ΦΙΛ. ἀλλ' ἐγὼ φεύγοντα ἀπέλυσα ἄνδρα τῇ ψήφῳ; τί πάσχω; τί ποτε πείσομαι;
ἀλλ' ὦ πολυτίμητοι θεοί, συγγνώμην μοι ἔχετε, ὅτι ἄκων αὐτὸ ἔδρασα,
τὴν ψῆφον θείς καὶ οὐχ ἐλών. 35

Vocabulary for Section Nine J

- | | | |
|---|---|--|
| ἀγωνίζ-ομαι contest | κατ-εσθί-ω eat up | ὑστερ-ος -α -ον last (of two), further |
| ἄκων ἄκουσ-α ἄκον (ἀκοντ-) unwilling(ly) | κιθαρίζ-ω play the kithara (i.e. be educated) | φακ-ῆ, ἡ lentil-soup (1a) |
| ἀπο-δακρύ-ω burst into tears | μέλλ-ω be about to | φέρε . . . περιάγω come . . . let me take you round |
| ἀπο-λύ-ω acquit | ὅδε ἦδε τόδε this (here) | |
| ἀπο-φεύγ-ω (ἀποφυγ-) be acquitted | ὄντ-ως really | |
| βαδίζ-ω walk | ὅτι because | Vocabulary to be learnt |
| δαιμόνι-ε my dear fellow | πατρίδιον daddy dear (2b) | ἀπολύω acquit, release |
| δηλώσ-ειν to reveal (δηλό-ω) | πείσ-ομαι I shall suffer (fut. of πάσχ-ω) | ἐξαπατάω deceive, trick |
| ἐκὼν ἐκούσ-α ἐκόν (ἐκοντ-) willing(ly) | περι-άγ-ω lead round | ἐπίσταμαι know how to (+inf.); understand |
| ἐξ-απατά-ω deceive | περί-πατ-ος, ὁ walkabout (2a) | μέλλω be about to (+fut. inf.); intend; hesitate (+pres. inf.) |
| ἐπ-αίρ-ω raise up, lift | πολυ-τίμητ-ος -ον much-honoured | ὅδε ἦδε τόδε this here |
| ἐπ-ίστα-μαι know (how to) (+inf.) | πρότερ-ος -α -ον first (of two), former | ὅτι because |
| εὖγε hurrah! | συγγνώμην ἔχ-ω forgive (+dat.) | συγγνώμην ἔχω forgive, pardon (+dat.) |
| θε-ς put! (s.) (τίθη-μι/-θε-) | | ὑστερος ἄ ον later, last (of two) |
| θε-ίς putting (nom. s. m.) (τίθη-μι/-θε-) | τῇδε this way | ὑστερον later, further |
| κάδ-ος, ὁ voting-urn (2a) | τὴνδε see ὅδε | |
| | ὑδωρ (ὕδατ-), τό water (3b) | |

Section Ten A–E: Aristophanes' *Lysistrata*

Introduction

Peisetairos and Euelpides decided that the only solution to the troubles of Athens was to escape to Cloudcuckooland. In *Lysistrata*, Aristophanes envisages the women of Athens finding a different solution.

An Athenian woman had no political rights at all, but that did not mean that she had no influence, and Aristophanes could make good comedy from the idea of women taking command of their men and of public affairs, as he often did.

In *World of Athens*: women 5.23ff; in myth 3.11–12; Athens vs. Sparta 1.75ff.

A

Lysistrata has gathered together a group of women from all over Greece to talk of ways to end the war. *Lampito* is a Spartan.

- ΛΥΣΙΣΤΡΑΤΗ (Λυσιστράτη, ἡ Ἀθηναία ἐστὶ γυνή, παρελθοῦσα λέγει)
 ἄρα ἐλπίζετε, ὦ γυναῖκες, μετ' ἐμοῦ καταλύσειν τὸν πόλεμον; εὖ γὰρ ἴστε ὅτι,
 τὸν πόλεμον καταλύσασαι, τὴν εἰρήνην αὐθὺς ὀφύμεθα.
- ΜΥΡΡΙΝΗ (Μυρρίνη, ἡ φίλη ἐστὶ Λυσιστράτη, ὁμολογεῖ)
 νῆ τοὺς θεοὺς ἡδέως ἂν ἴδοιμι ἔγωγε τὴν εἰρήνην, τὸν πόλεμον καταλύσασα.
- ΚΛΕΟΝΙΚΗ (καὶ Κλεονίκη, ἡ ἐτέρα φίλη τυγχάνει οὐσα, ὁμολογεῖ)
 κάμοι δοκεῖ τὸν πόλεμον καταλύσαι. ἀλλὰ πῶς ἔξεστιν ἡμῖν, γυναιξὶν
 οὐσαις; ἄρα μηχανὴν τιν' ἔχεις; δεῖ γὰρ τοὺς ἄνδρας, οἳ τὰς μάχας μάχονται,
 καταλύσαντας τὸν πόλεμον σπονδὰς ποιῆσθαι.
- ΛΥ. λέγοιμ' ἂν. οὐ γὰρ δεῖ σιωπᾶν. ἀλλ', ὦ γυναῖκες, εἴπερ μέλλομεν
 ἀναγκάσειν τοὺς ἄνδρας εἰρήνην ἄγειν, ἡμᾶς χρὴ ἀπέχεσθαι –
- ΜΥ. τίνο; τίς ἡ μηχανή; λέξον ἐκεῖνο ὃ ἐν νῷ ἔχεις.
- ΛΥ. ποιήσεται οὖν ὃ κελεύω;
- ΜΥ. ποιήσομεν πάνθ' ἃ κελεύεις.
- ΛΥ. δεῖ τοίνυν ἡμᾶς ἀπέχεσθαι τῶν ἀφροδισίων.
- (αἱ γυναῖκες πᾶσαι, ἀκούσασαι τοὺς λόγους, οὓς λέγει Λυσιστράτη, ἀπιέναι ἄρχονται)
- ΛΥ. ποῖ βαδίζετε; τί δακρύετε; ποιήσεται ἢ οὐ ποιήσετε ἃ κελεύω; ἢ τί μέλλετε;
- ΜΥ. (resolutely)
 οὐκ ἂν ποιήσαιμι τοῦθ' ὃ λέγεις, ὦ Λυσιστράτη, ἀλλ' ὁ πόλεμος ἐρπύτω.
- ΚΛ. μὰ Δι' οὐδ' ἐγὼ γάρ, ἀλλ' ὁ πόλεμος ἐρπύτω. κέλευσόν με διὰ τοῦ πυρὸς
 βαδίζειν. τοῦτο μᾶλλον' ἐθέλησαιμι ἂν ποιεῖν ἢ τῶν ἀφροδισίων
 ἀπέχεσθαι. οὐδὲν γὰρ τοῖς ἀφροδισίοις ὅμοιον, ὦ φίλη Λυσιστράτη. οὐκ
 ἂν ποιήσαιμι οὐδαμῶς.
- ΛΥ. (turns back to Myrrhine)
 τί δαί σύ; ποιήσεται ἢ ἢ κελεύω;

- ΜΥ. καὶ γὰρ ἐθέλησαιμι ἂν διὰ τοῦ πυρὸς, οὐ μὰ Δία, οὐκ ἂν ποιήσαιμι ἐγώ.
- ΛΥ. ὦ παγκατάπυγον τὸ ἡμέτερον ἅπαν γένος, ἄρ' οὐδεμία ποιήσεται ἂν, ὃ κελεύω;
 (addresses the Spartan, Lampito)
 ἀλλ' ὦ φίλη Λάκαινα, ἄρα συμψηφίσαιο ἂν μοι; οὕτω γὰρ τὸ πρᾶγμα
 σώσασιν ἂν ἔτι.
- ΛΑΜΠΙΤΩ χαλεπὸν μὲν ναί τῷ σίῳ ἐστὶν ἡμῖν ἄνευ τῶν ἀφροδισίων
 καθεύδειν. ἀλλὰ δεῖ ἡμᾶς, τὸν πόλεμον καταλυσάσας, εἰρήνην ἄγειν.
 συμψηφισαίμην ἂν σοι.
- ΛΥ. (joyfully)
 ὦ φιλιτάτη σύ καὶ μόνη τούτων γυνή.
- ΜΥ. (reluctantly)
 εἴ τοι δοκεῖ ὑμῖν ταῦτα, καὶ ἡμῖν συνδοκεῖ.

Vocabulary for Section Ten A

Grammar for 10A–E

- Aorist optative, active and middle
- Verbs: δίδωμι, γινώσκω
- Adjectives: ἀμελής, γλυκύς
- Relatives: 'who/which/what/that'

- | | | |
|-----------------------------------|--|---------------------------------|
| ἄ what, which (acc. pl. n.) | Λυσι-στράτ-η, ἡ Lysistrata (1a) | συμ-ψηφίς-αιο ἂν will you (s.) |
| ἀναγκάζ-ω compel | ('Destroyer of the army') | vote with (συμ-ψηφίζ-ομαι) |
| ἄνευ (+gen.) without | μᾶλλον ... ἢ rather than | (+dat.) |
| ἂν ἴδ-οιμι I would (like to) see | μέλλ-ω intend | συν-δοκ-εῖ it seems a good idea |
| (ὁρά-ω/εἶδ-ον) | μηχαν-ή, ἡ plan, scheme (1a) | to x (dat.) also |
| ἂν ποιήσ-αιμι I will do (ποιέ-ω) | Μυρρίν-η, ἡ Myrrhine (1a) | σώσ-αιμεν ἂν we might save |
| ἅπας ἅπασ-α ἅπαν (ἅπαντ-) all, | ναί τῷ σίῳ (<i>Spartan dialect</i>) by | (σώζ-ω) |
| the whole | the Two Gods! (Castor and | τοὶ then |
| ἀπ-έχ-ομαι refrain from (+gen.) | Pollux) | τοίνυν so, then |
| ἀφροδισί-α, τά sex (2b) | ὃ what, which (acc. s. n.) | φίλιτ-ατ-ος -η -ον most dear |
| βαδίζ-ω walk | οἱ who (nom. pl. m.) | (φίλ-ος) |
| γέν-ος, τό race, kind (3c) | οὐδαμ-ῶς not at all, in no | χῆμιν=καὶ ἡμῖν |
| δαί then | way | |
| δακρύ-ω weep | οὓς which, who (acc. pl. m.) | Vocabulary to be learnt |
| δοκ-εῖ it seems a good idea (to x | ὀψ-όμεθα we shall see (fut. of | ἅπας ἅπασα ἅπαν (ἅπαντ-) all, |
| (dat.) to v [inf.]]) | ὁρά-ω) | the whole |
| ἐθέλησ-αιμι ἂν I would (like to) | παγ-κατάπυγον totally | ἀπέχεσθαι refrain, keep away |
| (ἐθέλ-ω) | lascivious | (from) (+gen.) |
| εἴπερ if indeed, if really (-περ | παρ-έρχ-ομαι (παρ-ελθ-) come | βαδίζ-ω walk, go (fut. |
| strengthens the word to which | forward | βαδιέομαι) |
| it is attached) | ποιήσ-εας ἂν will you (s.) do | δοκεῖ it seems a good idea to X |
| ἔρπ-ω go along, take its course | (ποιέ-ω) | (dat.) to do Y (inf.); X (dat.) |
| ἢ who (nom. s. f.) | ποιήσ-ειε ἂν will (he) do | decides to do Y (inf.) |
| κατα-λύ-ω bring to an end | (ποιέ-ω) | καταλύω bring to an end; finish |
| Κλεονίκ-η, ἡ Kleonike (1a) | συμ-ψηφισ-αίμην ἂν I will vote | μηχανή, ἡ device, plan (1a) |
| Λάκαιν-α, ἡ Spartan woman (1c) | with (+dat.) (συμ-ψηφίζ-ομαι) | οὐδαμῶς in no way, not at all |

B

In *World of Athens*: treasury 8.95; economics of empire 6.75ff.

- ΛΑΜ. ἡμεῖς οὖν, τοὺς ἡμετέρους ἄνδρας πείσασαι, ἀναγκάσομεν εἰρήνην ἄγειν.
τίνι τρόπῳ τοὺς ὑμετέρους δυνήσεσθε πείσαι, οἱ τὰς τριήρεις γ' ἔχουσι
καὶ τὰργύριον; ἢ χρήμασιν ἢ δώροις ἢ τί ποιοῦσαι;
- ΛΥ. ἀλλὰ καὶ τοῦτ' εὖ παρεσκευασάμεθα, ὅτι καταληψόμεθα τήμερον τὴν
ἀκρόπολιν, θύειν δοκοῦσαι. καταλαβοῦσαι δέ, φυλάξομεν αὐτὴν αὐτῷ
τῷ ἀργυρίῳ.
- (βοήν τινα ἐξαίφνης ἀκούει ἡ Λαμπιτώ, ἀκούσασα δὲ τὴν Λυσιστράτην προσαγορεύει)
- ΛΑΜ. τίς ἐβόησε; τίς αἴτιος τῆς βοῆς;
- ΛΥ. τοῦτ' ἐκεῖνο ὃ ἔλεγον. αἱ γὰρ γυναῖκες, ἃς ἔδει τὴν ἀκρόπολιν τῆς θεοῦ
καταλαβεῖν, νῦν ἔχουσιν. ἀλλ' ὦ Λαμπιτοῖ, σὺ μὲν, οἴκαδε ἐλθοῦσα, τὰ
παρ' ὑμῖν εὖ θές, ἡμεῖς δ' εἰσελθοῦσαι τὴν ἀκρόπολιν, ἣν ἄρτι κατέλαβον
αἱ γυναῖκες, φυλάξομεν.
- (ἡ μὲν Λαμπιτώ ἀπιοῦσα βαδίζει τὴν ὁδόν, ἣ εἰς Λακεδαίμονα φέρει, αἱ δ' ἄλλαι
εἰσελθοῦσαι τὴν ἀκρόπολιν φυλάττουσιν. ἐξαίφνης δὲ βοᾷ ἡ Λυσιστράτη, ἰδοῦσα
ἄνδρα τινά, ὃς τυγχάνει προσιών.)
- ΛΥ. ἰοῦ ἰοῦ γυναῖκες, ἵτε δεῦρο ὡς ἐμὲ ταχέως.
- ΚΛ. τί δ' ἐστίν; εἰπέ μοι, τίς ἡ βοή;
- ΛΥ. ἄνδρα ἄνδρα ὁρῶ προσιόντα. ὁρᾶτε. γινώσκει τις ὑμῶν τὸν ἄνδρα ὃς
προσέρχεται;
- ΜΥ. οἶμοι.
- ΚΛ. ἀλλὰ δηλόν, Λυσιστράτη, ὅτι ἡ Μυρρίνη αὐτὸν ἔγνω. ἰδοῦσα γὰρ καὶ
γνοῦσα ὥμωξε.
- ΛΥ. λέγε, ὦ Μυρρίνη. ἄρ' ἡ Κλεονίκη ἀληθῆ λέγει; τὸν ἄνδρα ἔγνω σύ; κάμοι
γὰρ δοκεῖς τὸν ἄνδρα γινῶναι.
- ΜΥ. νῆ Δία ἔγνω ἔγωγε. ἔστι γὰρ Κινησίας, οὗ γυνή εἰμι ἐγώ.
- ΛΥ. (reveals her plan)
- σὸν ἔργον ἦδη τοῦτον, ὃ συνοικεῖς, ἐξαπατᾷ καὶ φιλεῖν καὶ μὴ φιλεῖν.
- ΜΥ. ποιήσω ταῦτ' ἐγώ.
- ΛΥ. καὶ μὴν ἐγὼ συνεξαπατήσαιμ' ἂν σοι παραμένουσα ἐνθάδε,
ἀποπέψασα τὰς γυναῖκες, ὧν ἔργον ἐστὶ τὴν ἀκρόπολιν φυλάττειν.

Vocabulary for Section Ten B

ἀκρόπολ-ις, ἡ acropolis (3e)	ἄρτι just now, recently	δῶρ-ον, τό gift, bribe (2b)
ἀναγκάζ-ω compel	ἃς [for] whom (acc. pl. f.) (after ἔδει)	ἔ-γνω-ν (I) recognised
ἀπο-πέμπ-ω send away, dismiss	γιν-ώσκ-α recognising (nom. s. f.)	(γινώσκ-ω/ἔ-γνω-ν)
ἀργύρι-ον, τό silver (2b)	(γινώσκ-ω/ἔ-γνω-ν)	ἔ-γνω-ς you (s.) recognised
(deposited in the Parthenon; these were reserves built up from the silver mines at Laurion)	γινῶ-ναι to recognise (γινώσκ- ω/ἔ-γνω-ν)	(γινώσκ-ω/ἔ-γνω-ν)
	γραις (γραι-). ἡ old woman (3a)	ἔ-γνω (she) recognised (γινώσκ-ω/ἔ-γνω-ν)
		ἐξαίφνης suddenly

ἣ which (nom. s. f.)	ὃς who (nom. s. m.)	ὧς (+acc.) to
ἣν which (acc. s. f.)	οὗ whose (gen. s. m.)	
ἰοῦ oh!	παρά (+dat.) with, at, beside	Vocabulary to be learnt
καὶ μὴν look!	παρα-μέν-ω remain beside	ἀναγκάζω force, compel
Κινησί-ας, ὁ Kinesias (1d)	παρα-σκευάζ-ομαι prepare	ἄρτι just now, recently
(comic name implying sexual prowess)	προσ-αγορεύ-ω address	γραις (γραι-), ἡ old woman (3 irr.) (acc. s. γραιῶν; acc. pl. γραιῶς)
Λακεδαιμόνων (Λακεδαιμον-), ἡ Sparta (3a)	συν-ἐξ-απατήσ-αιμι' ἂν I will join with x (dat.) in deceiving (συν- ἐξ-απατά-ω)	δῶρον, τό gift, bribe (2b)
Λαμπιτώ, ἡ Lampito (voc. Λαμπιτοῖ)	συν-οικέ-ω live (with) (+dat.)	ἐξαίφνης suddenly
ὃ which (acc. s. n.)	τριήρ-ης, ἡ trireme (3d)	παρά (+dat.) with, beside, in the presence of
ὁδ-ός, ἡ road (2a)	τίν-ι τρόπ-ω how? in what way?	συνοικέω live with, live together
οἱ who (nom. pl. m.)	φέρ-ω lead	
οἰμώζ-ω cry οἶμοι	ὃ with whom (dat. s. m.)	
	ὧν whose (gen. pl. f.)	

Athenian finances

Lysistrata is known as the play about a sex-strike. But that was only one side of *Lysistrata*'s plan. She knew that while the men controlled the finances, they could keep the war going, sex-strike or not. So her second plan was to capture the Parthenon, where the money was kept. Only then could she be certain of forcing the men to give in to her. The passage from *World of Athens* below describes the state of Athenian finances in the years preceding *Wasps*. The tribute referred to came from Athens' allies in the Delian league, an alliance of states of which Athens was the predominant member, formed after the Persian Wars to guarantee Greek security against further Persian invasion. Members paid Athens in money or ships:

'Thucydides made Pericles declare in 431 that Athens' reserve fund stood at the gigantic figure of 6,000 talents – and this despite the expenditure on the Acropolis building programme and the heavy cost of putting down the revolt of Samos in 440/39; further, that the annual external income from tribute, fines and other sources, amounted to 600 talents. With reason did Pericles stress Athens' financial preparedness for the coming war. Five years later, however, the demands of the war were proving unmanageable, and in these circumstances the Athenian attitude to their allies seems to have changed markedly. First of all they tightened up on tribute collection. From 430 onwards we hear of the Athenians sending out ships to collect the tribute, and in 426 the Athenians passed a decree making it a treasonable offence to impede the collection of tribute. Second, they put up the amounts of tribute they demanded. Tribute levels seem to have been steady over the previous three decades, adjusted only in the light of local circumstances, but in 425 the amount of tribute demanded from cities was increased by anything up to a factor of five, bringing the total demanded to perhaps as much as 1,460 talents per annum.' (*World of Athens*, 6.80)

C

(αἱ μὲν οὖν γράες ἀπέρχονται, ὁ δὲ Κινησίας ἀφικνεῖται, προσιών δ' ὀλοφύρεται)

KINHSIAS οἴμοι κακοδαίμων, οἷος ὁ σπασμός μ' ἔχει.

AY. (ἀπὸ τοῦ τείχους λέγουσα)

τίς οὗτος δς διὰ τῶν φυλάκων λαθῶν ἐβιάσατο;

KIN. ἐγώ.

AY. ἀνὴρ εἶ;

KIN. ἀνὴρ δῆτα.

AY. οὐκ ἄπει δῆτ' ἐκποδών;

KIN. σὺ δ' εἰ τίς, ἢ ἐκβάλλεις με;

AY. φύλαξ.

KIN. οἴμοι.

(πρὸς ἑαυτὸν λέγων)

δῆλον ὅτι δεῖ με - δυστυχῇ - ὄντα εὐξασθαι τοῖς θεοῖς ἅπασιν. ἴσως δὲ οἱ θεοί, οἷς εὐχομαι, δώσουσί μοι τὴν γυναῖκα ἰδεῖν.

(εὐχεται ὁ ἀνὴρ)

ἀλλ' ὦ πάντες θεοί, δότε μοι τὴν γυναῖκα ἰδεῖν.

(αὐθις τὴν Λυσιστράτην προσαγορεύει)

πρὸς τῶν θεῶν νῦν ἐκκάλεσόν μοι Μυρρίνην.

AY. (appearing to soften)

σὺ δὲ τίς εἶ;

KIN. ἀνὴρ ἐκείνης, Κινησίας Παιονίδης, ᾧ συνοικεῖ.

(πρὸς ἑαυτὸν λέγων)

εὖ γε, ὡς εὐξαμένῳ ἔδοσάν μοι οἱ θεοὶ τὴν Μυρρίνην ἰδεῖν.

AY. (very friendly)

ὦ χαῖρε, φίλτατε Κινησία. εὖ ἴσμεν γὰρ τὸ σὸν ὄνομα καὶ ἡμεῖς. αἰεὶ γὰρ ἡ γυνὴ σ' ἔχει διὰ στόμα. καὶ μὴν λαβοῦσα μῆλον 'ὡς ἡδέως', φησί, 'Κινησία τοῦτ' ἂν διδοίην.'

KIN. (his passion increasing)

ὦ πρὸς τῶν θεῶν· ἐγὼ ὁ ἀνὴρ ᾧ Μυρρίνη βούλεται μῆλα διδόναι;

AY. νῆ τὴν Ἀφροδίτην. καὶ δὴ καὶ χθές, ὅτε περὶ ἀνδρῶν ἐνέπεσε λόγος τις, ἡ σὴ γυνὴ 'πάντων', ἔφη, 'ἄριστον νομίζω τὸν Κινησίαν.'

KIN. (desperately)

ἴθι νυν κάλεσον αὐτήν.

AY. (stretching out her hand)

τί οὖν; δώσεις τί μοι;

KIN. νῆ τὸν Δία ἔγωγέ σοι τι δώσω. ἔχω δὲ τοῦτο· ὅπερ οὖν ἔχω δίδωμί σοι. σὺ οὖν, ἢ δίδωμι τόδε, κάλεσον αὐτήν.

(ὁ ἔχει ἐν τῇ χειρὶ δίδωσι τῇ Λυσιστράτῃ)

AY. εἶεν· καταβᾶσα καλῶ σοι αὐτήν.

(καταβαίνει ἀπὸ τοῦ τείχους)

KIN. ταχέως.

MY. (ἔνδον οὔσα)

σὺ δ' ἐμὲ τούτῳ μὴ κάλει, Λυσιστράτη. οὐ γὰρ βούλομαι καταβῆναι.

KIN. ὦ Μυρρινίδιον, τί ταῦτα δρᾷς; καταβᾶσα πάση σπουδῇ δεῦρ' ἐλθέ.

MY. μὰ Δί' ἐγὼ μὲν οὐ. ἀλλ' ἄπειμι.

KIN. μὴ δῆτ' ἄπιθι, ἀλλὰ τῷ γοῦν παιδίῳ ὑπάκουσον.

(τῷ παιδίῳ λέγει, ὁ θεράπων τις φέρει)

οὗτος, οὐ καλεῖς τὴν μαμμίαν;

ΠΑΙΣ μαμμία μαμμία μαμμία.

KIN. αὐτή, τί πάσχεις; ἄρ' οὐκ οἰκτίρεις τὸ παιδίον, ὃ ἄλουτον ὄν τυγχάνει;

MY. ἔγωγε οἰκτίρω δῆτα.

KIN. κατάβηθι οὖν, ὦ δαιμονία, τοῦ παιδίου ἔνεκα.

MY. (sighing)

οἷον τὸ τεκεῖν. χρὴ καταβῆναι.

Vocabulary for Section Ten C

ἄ-λουτ-ος -ον unwashed

ἂν διδοίην I would like to give

(δίδω-μι/δο-)

γοῦν at any rate

δαιμονί-α my dear lady

διὰ στόμα on her lips

διδό-ναι to give (δίδω-μι/δο-)

δίδω-μι I give, offer

δώσω I shall give (δίδω-μι/δο-)

δώσ-εις you (s.) will give

(δίδω-μι/δο-)

δώσ-ουσι they will grant

(δίδω-μι/δο-)

ἔ-δο-σαν they granted

(δίδω-μι/δο-)

δό-τε grant! (pl.) (δίδω-μι/δο-)

δυσ-τυχ-ῇ unlucky (acc. s. m.)

εἶεν very well

ἐκ-καλέ-ω call out

ἐκποδών out of the way

εὖ γε hurrah! good!

ἡ who (nom. s. f.)

θεράπων (θεραποντ-), ὁ slave,

servant (3a)

καὶ μὴν look!

καλ-ὦ I shall call (fut. of

καλέ-ω; ἐ-ω contr.)

μαμμί-α, ἡ mummy (1b)

μῆλ-ον, τό apple (2b)

Μυρρινίδιον Myrrhine baby

ὃ which (acc. s. n.); which (nom.

s. n.)

οἷ-ος-α-ον what sort of a!

οἷς to whom (dat. pl. m.)

ὅπερ what indeed, the very thing

which (acc. s. n.)

ὅς who (nom. s. m.)

Παιονίδ-ης, ὁ of the deme

Paionis (1d) (comic name

implying sexual prowess)

προσ-αγορεύ-ω address

σπασμ-ός, ὁ agony (2a)

σπουδ-ή, ἡ haste (1a)

τείχ-ος, τό wall (of a city) (3c)

τὸ τεκ-εῖν to be a mother,

motherhood (τίκτ-ω/

ἔ-τεκ-ον)

ὑπ-ακού-ω obey, listen to (+dat.)

φίλτατ-ος -η -ον dearest

(φίλ-ος)

φύλαξ (φυλακ-), ὁ, ἡ guard (3a)

ᾧ with/to whom (dat. s. m.)

ὡς since, because

Vocabulary to be learnt

οἷος ἔστω what a! what sort of a!

προσαγορεύω address, speak to

σπουδή, ἡ haste, zeal,

seriousness (1a)

τείχος, τό wall (of a city) (3c)

φίλτατος ἡ on most dear (φίλος)

φύλαξ (φυλακ-), ὁ, ἡ guard

(3a)

D

In *World of Athens*: purification 3.33; slaves 5.63.

(καταβᾶσα δὲ καὶ ἀφικομένη ἡ Μυρρίνη εἰς τὴν πύλην, τὸ παιδίον προσαγορεύει)
MY. (*cuddling the child*)

ὦ τέκνον, ὡς γλυκὺς εἶ σύ. φέρε' σε 'φιλήσω. γλυκὺ γὰρ τὸ τῆς μητρὸς
φίλημα. γλυκεῖα δὲ καὶ ἡ μήτηρ· ἀλλ' οὐ γλυκὺν ἔχεις τὸν πατέρα,
ἀλλ' ἀμελῆ. ἐγὼ δὲ μέμφομαι τῷ σῷ πατρὶ ἀμελεῖ ὄντι. ὦ τέκνον, ὡς
δυστυχὴς φαίνεται ὦν διὰ τὸν πατέρα.

KIN. (*angrily*)
ἀλλὰ σὺ τὸν ἄνδρα ἀμελῆ καλεῖς; οὐδεμία μὲν γάρ ἐστι σοῦ ἀμελεστέρα,
οὐδεὶς δὲ δυστυχέστερος ἐμοῦ.

(προσάγων τῇ γυναικὶ τὴν χεῖρα, λέγει)
MY. (*brushing aside his advances*)

παῦσαι, κάκιστε, καὶ μὴ πρόσαγε τὴν χεῖρά μοι.

KIN. (*pleading*)

οἴκαδε δ' οὐ βαδιῇ πάλιν;

MY. (*firmly*)

μὰ Δί' οὐκ ἔγωγε οἴκαδε βαδιοῦμαι. ἀλλὰ πρότερον τοὺς ἄνδρας δεῖ, τοῦ
πολέμου παυσαμένους, σπονδὰς ποιῆσθαι. ποιήσετε ταῦτα;

KIN. σὺ δὲ τί οὐ κατακλίνῃ μετ' ἐμοῦ ὀλίγον χρόνον;

MY. οὐ δῆτα· καίτοι σ' οὐκ ἐρῶ γ' ὡς οὐ φιλῶ.

KIN. φιλεῖς; τί οὖν οὐ κατακλίνῃ;

MY. ὦ καταγέλαστε, ἐναντίον τοῦ παιδίου;

KIN. (*turning to the slave*)

μὰ Δί', ἀλλὰ τοῦτο γ' οἴκαδε, ὦ Μανῆ, φέρε.

(ὁ θεράπων, ὃς τὸ παιδίον φέρει, οἴκαδε ἀπέρχεται)

ἰδοῦ, τὸ μὲν σοι παιδίον καὶ δὴ ἐκποδὼν, σὺ δ' οὐ κατακλίνῃ;



καίτοι σ' οὐκ ἐρῶ γ' ὡς οὐ φιλῶ

MY. ἀλλὰ ποῦ γὰρ ἂν τις ἰδράσειε τοῦτο; πρῶτον γὰρ δεῖ μ' ἐνεγκεῖν κλινίδιον.

KIN. μηδαμῶς, ἐπειδὴ ἔξεστιν ἡμῖν χαμαὶ κατακλίνεσθαι.

MY. (*firmly*)

μὰ τὸν Ἀπόλλω, οὐκ ἐάσω σ' ἐγὼ, καίπερ τοιοῦτον ὄντα, κατακλίνεσθαι χαμαί. 30

(ἐξέρχεται)

KIN. (*joyfully*)

ὦ τῆς εὐτυχίας· ἦ τοι γυνὴ φιλοῦσά με δὴλη ἐστίν.

Vocabulary for Section Ten D

ἀ-μελ-εῖ uncaring (dat. s. m.)	θεράπων (θεραποντ-), ὁ servant,	πύλ-η, ἡ gate (1a)
ἀ-μελέστερ-ος -α -ον more	slave (3a)	τέκν-ον, τό child (2b)
uncaring (ἀ-μελ-ής)	καὶ δὴ there!	τοὶ then
ἀ-μελ-ῇ uncaring (acc. s. m.)	καίτοι and yet	φέρε . . . φιλήσω come . . . let
ἂν δρά-σει (he) might do (δρά-ω)	κατα-γέλαστ-ος -ον laughable,	me kiss
βαδι-οῦμαι I shall walk (fut. of	silly	φίλημα (φιληματ-), τό kiss (3b)
βαδίζ-ω; ἐ-ω contr.)	κατα-κλίν-ομαι lie down	χαμαί on the ground
βαδι-ῇ you (s.) will walk (fut. of	κλινίδι-ον, τό little couch (2b)	
βαδίζ-ω; ἐ-ω contr.)	Μαν-ῆς, ὁ Manes (voc. Μαν-ῆ)	
γλυκ-εῖ-α sweet (nom. s. f.)	(1d)	Vocabulary to be learnt
γλυκ-ὺ sweet (nom. s. n.)	μέμφ-ομαι criticise (+dat.)	καίτοι and yet
γλυκ-ὺν sweet (acc. s. m.)	μηδαμ-ὼς not at all	κατακλίνομαι lie down
γλυκ-ύς sweet (nom. s. m.)	μήτηρ (μητ(ε)ρ-), ἡ mother (3a)	μέμφομαι blame, criticise, find
δυσ-τυχέστερ-ος -α -ον more	ὃς who (nom. s. m.)	fault with (+acc. or dat.)
unlucky (δυσ-τυχ-ής)	παύ-ομαι cease from (+gen.)	μηδαμῶς not at all, in no way
ἐκποδὼν out of the way	προσ-άγ-ω bring (to) (+dat.)	μήτηρ (μητ(ε)ρ-), ἡ mother (3a)
εὐ-τυχί-α, ἡ good luck (1b)	πρότερον before, first	παύομαι cease from (+gen.)
		τοὶ then (inference)

E

(ἐπανερχεται ἡ Μυρρίνη κλινίδιον φέρουσα)

MY. ἰδοῦ ἐγὼ ἐκδύομαι.

(has a sudden thought)

καίτοι ψίαθον χρὴ μ' ἐνεγκεῖν.

KIN. (*surprised*)

ποῖα ψίαθος; μὴ μοί γε. ἀλλὰ δός μοι νυν κύσαι.

MY. ἰδοῦ.

(κύσασα τὸν ἄνδρα, αὐθις ἐξέρχεται. φέρουσα δὲ ψίαθον, πάνυ ταχέως ἐπανερχεται.)

ἰδοῦ, ψίαθος. ἀλλὰ τί οὐ κατακλίνῃ; καὶ δὴ ἐκδύομαι.

(another sudden thought)

καίτοι προσκεφάλαιον οὐκ ἔχεις.

Vocabulary for Section Ten E

δός grant! (s.) (δίδω-μι/δο-)	κλινίδι-ον, τό small couch (2b)	προσ-κεφάλαι-ον, τό pillow (2b)
ἐκ-δύ-ομαι undress	κυνέ-ω (κυσ-) kiss	ψίαθ-ος, ἡ mattress (2a)
καὶ δὴ there!	ποῖ-ος -α -ον; what sort of?	

- KIN. (*belligerently*)
ἀλλ' οὐ δέομαι οὐδὲν ἔγωγε.
- MY. (*firmly*)
νὴ Δί', ἀλλ' ἐγὼ δέομαι. 15
(αὐθις ἐξέρχεται. ἐπανάρχεται δὲ προσκεφάλαιον φέρουσα.)
- MY. ἀνίστασο, ἀναπήδησον.
- KIN. (*shaking his head*)
ἤδη πάντ' ἔχω, ὅσων δέομαι. 20
- MY. ἅπαντα δῆτα;
- KIN. δεῦρὸ νυν, ὦ Μυρρινίδιον.
- MY. (*teasing, then seriously*)
τὸ στρόφιον ἤδη λύομαι. ἀλλὰ φύλαξαι μὴ μ' ἐξαπατᾶν περὶ τῶν
σπονδῶν, περὶ ὧν ἄρτι λόγους ἐποιοῦμεθα.
- KIN. (*absently*) 25
νὴ Δί', ἀπολοίμην ἄρα.
- MY. (ἐξαίφνης παύεται ἐκδυομένη)



τὸ στρόφιον ἤδη λύομαι



νῦν σε φιλήσω

- KIN. σισύραν οὐκ ἔχεις.
(*shouting out in frustration*)
μὰ Δί', οὐδὲ δέομαί γε, ἀλλὰ βινεῖν βούλομαι. 30
- MY. (*teasing again*)
ἀμέλει ποιήσεις τοῦτο. ταχὺ γὰρ ἔρχομαι.
(ἐξέρχεται)
- KIN. (*sighing wearily*)
ἢ ἄνθρωπος διαφθερεῖ με ταῖς σισύραις. 35
(ἐπανάρχεται ἡ Μυρρίνη σισύραν φέρουσα)
- MY. (*firmly*)
νῦν σε φιλήσω. ἰδοῦ.
(*holds him off*)

- ἀνάμενε. ἄρα μυριῶ σε; 40
- KIN. μὰ τὸν Ἀπόλλω, μὴ ἐμέ γε.
- MY. (*firmly, picking up a flask of ointment*)
νὴ τὴν Ἀφροδίτην, ποιήσω τοῦτο. πρότεινε δὴ τὴν χεῖρα καὶ ἀλείφου
λαβῶν, ὅ σοι δώσω.
- KIN. (*suspiciously*) 45
οὐχ ἡδὺ τὸ μύρον ὃ μοι ἔδωκας. διατριβῆς γὰρ ὄζει, ἀλλ' οὐκ ὄζει γάμων.
- MY. (*looking in mock anger at the flask*)
τάλαιν' ἐγὼ, τὸ Ῥόδιον ἤνεγκον μύρον.
- KIN. (*impatiently*)
ἀγαθόν. ἔα αὐτό, ὦ δαιμονία. κάκιστ' ἀπόλοιτο, ὅστις πρῶτος ἐποίησε 50
μύρον. ἀλλὰ κατακλίνθητι καὶ μὴ μοι φέρε μηδέν.
- MY. ποιήσω ταῦτα, νὴ τὴν Ἄρτεμιν. ὑπολύομαι γοῦν. ἀλλ', ὦ φίλτατε,
σπονδὰς ποιῆσθαι ψηφιεῖ;
- KIN. (*absently*) 55
ψηφιοῦμαι.
- (ἡ Μυρρίνη ἀποτρέχει)
τί δὲ τοῦτ' ὁ πρᾶγμα; ἡ γυνὴ ἀπελθοῦσά μ' ἔλιπεν. οἴμοι, τί πάσχω; τί
πεῖσομαι; οἴμοι, ἀπολεῖ με ἡ γυνή. τίνα νῦν βινήσω; οἴμοι. δυστυχέστατος
ἐγώ.

ἀλείφ-ομαι anoint (oneself)
ἀμέλει of course
ἀνα-πηδά-ω jump up
ἀπ-ολ-οίμην may I die
(ἀπ-όλλ-ομαι/ἀπ-ολ-)
ἀπ-όλ-οιτο may he die
(ἀπ-όλλ-ομαι/ἀπ-ολ-)
Ἄρτεμις, ἡ Artemis (3a) (acc.
Ἄρτεμιν) (goddess of hunting
and chastity)
βινέ-ω screw (*colloquial*)
γοῦν at any rate
δαιμονί-α my dear lady
δέ-ομαι need, ask for (+gen.)
δια-τριβ-ή, ἡ delay (1a)
δυσ-τυχέστατ-ος -ῃ -ον most
unlucky (δυσ-τυχ-ής)
δώ-ω I shall give (δίδω-μι/
δο-)
ἔ-δωκ-ας you (s.) gave
(δίδω-μι/δο-)
ἔ-λιπ-ον see λείπ-ω
ἡδ-ύ sweet, pleasant (nom. s. n.)

κάκιστα most badly (tr. 'an
awful death')
κατα-κλίν-ηθι lie down! (s.)
λείπ-ω (λιπ-) leave
λύ-ομαι undo (one's own)
μηδείς μηδεμί-α μηδέν (μηδεν-)
no one, nothing
μυρίζ-ω anoint with myrrh (fut.
μυριέ-ω)
μύρ-ον, τό myrrh (2b)
Μυρρινίδιον Myrrhine, darling
ὃ what, which (acc. s. n.)
ὄζ-ω smell of (+gen.)
ὅσ-ων of all the things which
(gen. pl. n.) (lit. 'as many as')
ὅς-τις he who (nom. s. m.)
προ-τείν-ω stretch forth
Ῥόδι-ος -α -ον from Rhodes
σισύρ-α, ἡ blanket (1b)
στρόφι-ον, τό sash (2b)
ταχὺ quickly
ὑπο-λύ-ομαι undo one's shoes
φιλέ-ω kiss

φυλάττ-ομαι μὴ take care not
(to)
ψηφίζ-ομαι vote (fut.
ψηφιέ-ομαι)
ὧν which (gen. pl. f.)

Vocabulary to be learnt

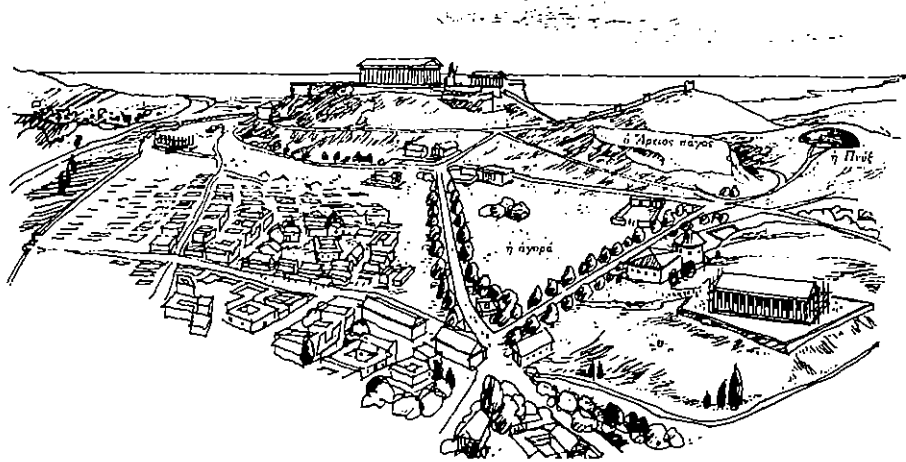
ἀμελής ἐς *uncaring*
γλυκύς εἶα ὁ *sweet*
γοῦν *at any rate*
δέομαι *need, ask, beg (+gen.)*
δίδωμι (δο-) *give, grant*
ἐκδύομαι *undress*
μηδείς μηδεμία μηδέν (μηδεν-)
no, no one
ὅς ἢ ὁ *who, what, which*
ὅσπερ ἤπερ ὅπερ *who/which*
indeed
ὅστις ἦτις ὃ *τι who(ever),*
what(ever)
ποῖος ἄ ον; *what sort of?*
ψηφίζομαι *vote (fut.*
ψηφιέομαι)

Section Eleven A–C: Aristophanes' *Akharnians*

Introduction

We return for the last time to Dikaiopolis, who ceases to be a mere observer of the troubles which seem to him to infect Athens, and which he attributes chiefly to the war and the Athenians' obstinate refusal to end it. Dikaiopolis is the hero of Aristophanes' comedy *Akharnians*.

In *World of Athens*: democracy in Athens 6.1ff.; comic technique 8.77; the rope 6.10; prutaneis 6.9; herald 6.33–4; Scythian archer 5.63, 6.31; embassies 6.35–7.



View across the agora from the north west (c. 425)

Comic plots

Aristophanes' plots usually follow this sort of pattern: (1) a great and fantastic idea is put forward (the more outrageous the better), frequently involving salvation for oneself, one's family or the whole of Greece. The originator of this idea becomes the hero(ine). (2) The idea is advanced and after a series of minor setbacks, the main struggle takes place, after which the 'great idea' is realised. (3) The consequences of the success of the 'great idea' are worked out.

So in the following extract from *Akharnians*. The great idea is to end the war with Sparta. That being impossible, Dikaiopolis decides to make his own personal treaty with the Spartans. Many people resist this idea, including the war-like people of Akharnes who live nearby. But Dikaiopolis triumphs over them all, and the play ends with Dikaiopolis celebrating the rural festival of Dionysus with a drunken, sexual orgy.

Aristophanes generally pulled no punches and took no hostages. It is true he never called for a change in the radical democratic constitution of fifth-century Athens, nor did he (in his surviving work) seriously attack public figures such as Nikias or Alcibiades. But apart from these, all was grist to his mill: the audience, the gods, politicians, intellectuals, homosexuals, jurors, bureaucrats, students, the military. In all this, his purpose was to win first prize; but the appeal to his audience, which included farmers, city men, the poor, sailors, soldiers, the successful and the disillusioned, the educated and the illiterate, surely resided in the *hope* he gave them. Aristophanes' heroes like Dikaiopolis were all little people of no importance, but still individuals who felt passionately about something probably close to the heart of the audience and who made heroic efforts to achieve their ends – usually successfully. In the strongly competitive world of Athenian society, this reassertion of the little man's will to win and to overcome his superiors must have been as reassuring as the discomfiture of the high and mighty. (*World of Athens*, 8.73, 78)

A

Dikaiopolis has made his way to the Assembly on the Pnyx, and is determined to take action to find peace for himself. He looks around in surprise at the empty Assembly.

- ΔΙΚΑΙΟΠΟΛΙΣ ἀλλὰ τί τοῦτο; οἶδα γὰρ ὅτι κυρία ἐκκλησία γενήσεται μέλλει
τῆμερον. ἀλλ' ἐρῆμος ἡ Πνύξ αὐτῇ.
(looks down into the agora)
οἱ δὲ ἐν τῇ ἀγορᾷ, πρὸς ἀλλήλους διαλεγόμενοι, ἄνω καὶ κάτω τὸ
σχοινίον φεύγουσιν. ὅψε δὲ οἱ πρυτάνεις ἤξουσιν, εὖ οἶδα. ἀλλ' ὅπως
εἰρήνη ἔσται, φροντίζει οὐδεὶς, ἐγὼ δ' αἰεὶ πρῶτος εἰς τὴν ἐκκλησίαν
εἰσιὼν καθίζω, καὶ μόνος ὢν, ἀποβλέπω εἰς τὸν ἀγρόν, εἰρήνην φιλῶν,
μισῶν μὲν ἄστν, τὸν δ' ἐμὸν δῆμον ποθῶν.
(pauses; looks at the entrance)
ἀλλ' οἱ πρυτάνεις γὰρ οὗτοι! ὅψε ἤκουσι. τοῦτ' ἐκεῖνο ὃ ἐγὼ ἔλεγον.
- Proceedings begin: the herald invites speakers.*
ΚΗΡΥΞ (κηρύττει)
πάριτ' εἰς τὸ πρόσθεν. πάριτ' ἐντὸς τοῦ καθάρματος.
(παρέρχονται εἰς τὸ πρόσθεν πάντες οἱ παρόντες. παρελθόντων δὲ πάντων, ἐξαίφνης
τὸν κήρυκα προσαγορεύει τις, Ἀμφίθεος ὀνόματι.)
ΑΜΦΙΘΕΟΣ (anxiously)
ἤδη τις εἶπε;
(ὁ μὲν Ἀμφίθεος μένει, ὁ δὲ κῆρυξ οὐκ ἀποκρίνεται. μένοντος δ' Ἀμφιθέου, κηρύττει ἔτι.)
ΚΗΡΥΞ τίς ἀγορεύειν βούλεται;
ΑΜΦΙ. (αὐθις τὸν κήρυκα προσαγορεύει)
ἐγώ.
ΚΗΡΥΞ τίς ὢν;
ΑΜΦΙ. Ἀμφίθεος.
ΚΗΡΥΞ οὐκ ἄνθρωπος;
ΑΜΦΙ. οὐκ, ἀλλὰ ἀθάνατος, ὃν ἐκέλευσαν οἱ θεοὶ σπονδὰς ποιῆσαι πρὸς
Λακεδαιμονίους. ἀλλ' ἀθανάτω ὄντι, ὦνδρες, ἐφόδια οὐκ ἔστι μοι ἅ δεῖ.
οὐ γὰρ διδῶσιν οἱ πρυτάνεις. ἐλπίζω οὖν δέξεσθαι τὰ ἐφόδια –
ΡΗΤΩΡ ΤΙΣ εὖ ἴστε, ὦ ἄνδρες Ἀθηναῖοι, ὅτι εὐνοὺς εἰμὶ τῷ πλήθει. μὴ οὖν ἀκούετε
τούτου, εἰ μὴ περὶ πολέμου λέγοντος.
(ἐπαίνοῦσι καὶ θορυβοῦσιν οἱ Ἀθηναῖοι)
ΚΗΡΥΞ οἱ τοξόται.
(εἰσελθόντες οἱ τοξόται τὸν Ἀμφίθεον ἀπάγουσιν. ἀπαγόντων δὲ αὐτῶν, ὀργίζεται
Δικαιοπόλις.)
ΔΙΚ. ὦνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν, τὸν ἄνδρα ἀπάγοντες ὅστις
ἡμῖν ἔμελλε σπονδὰς ποιῆσιν.
ΚΗΡΥΞ κάθιζε, σίγα
ΔΙΚ. μὰ τὸν Ἀπόλλω, ἐγὼ μὲν οὐ, ἀλλὰ περὶ εἰρήνης χρηματίσατε.
ΚΗΡΥΞ οἱ πρέσβεις οἱ παρὰ βασιλέως.

Vocabulary for Section Eleven A

Grammar for 11A–C

- Present and imperfect passive
- Genitive absolute
- Comparative adverbs and two-termination adjectives
- Optative of φημί 'I say'

ἀγορεύ-ω speak	μένοντος Ἀμφιθέου	slaves used for a variety of
ἀγρ-ός, ὁ country (2a)	Amphitheos remaining	policing duties)
ἀ-θάνατ-ος -ον immortal	ὅπως how, that	χρηματίζ-ω do business
Ἀμφί-θε-ος, ὁ Amphitheos (2a)	ὀργίζ-ομαι become/be made angry	
(comic name; 'god on both sides')	ὄψε late	Vocabulary to be learnt
ἀπαγόντων . . . αὐτῶν them	παρελθόντων πάντων all	ἀγορεύω speak (in assembly),
leading (him) off	coming forward	proclaim
ἀπο-βλέπ-ω look out	παρ-έρχ-ομαι/πάρ-ειμι	ἀγρός, ὁ field, country(side) (2a)
ἐντός (+gen.) inside	(παρελθ-) come forward	ἀθάνατος ὁν immortal
ἐρήμ-ος -ον empty, deserted	Πνύξ (Πνυκ-), ἡ Pnyx(3a)	ἀποβλέπω look steadfastly at (and
εὖ-νους -ουν well-disposed	(meeting-place of the ekklesia)	away from everything else)
ἐφ-όδι-α, τά	ποθέ-ω desire	ἦκω come, have come
travelling-expenses,	πρόσθεν in front	θορυβέω make a disturbance, din
journey-money (2b)	πρύταν-ις, ὁ prytanis (3e)	κάτω below
ἦκ-ω come	(current administrative officer	κηρύττω announce, proclaim
θορυβέ-ω clamour, raise a clamour	of the βουλή)	ὅπως how? (answer to πῶς;),
κάθαρμα (καθαρματ-), τό	σιγά-ω be quiet	how (indir. q.)
purified place (3b)	σχοινί-ον, τό rope (2b) (this	παρέρχομαι (παρελθ-) come
κάτω down	was stained with red dye, and	forward, pass by, go by
κηρύττ-ω proclaim, herald,	swept up and down the agora	πρύτανις, ὁ prytanis (3e)
announce	by slaves to drive the citizens	(member of the βουλή
κύρι-ος -α -ον sovereign, with	into the ekklesia)	committee currently in charge
power	τοξότ-ης, ὁ archer (1d) (Scythian	of public affairs)
	archers in Athens were public	σιγάω be quiet



τοξότης τις

B

In *World of Athens*: debate and democracy 6.16; citizen power 6.9; trade and manufacture 1.100, 5.55–7.

- ΔΙΚ. ὅλονται πάντες Ἀθηναῖοι ὅσοι ἐπαινοῦσι τε καὶ πείθονται οἷς λέγουσιν οἱ πρυτάνεις, κάκιστα δ' ἀπόλονται οἱ ῥήτορες οἱ τὸν δῆμον θωπεύουσιν καὶ ἐξαπατῶσιν αἰεὶ. τί γὰρ οὐ πάσχομεν ἡμεῖς οἱ γεωργοὶ ὑπ' αὐτῶν; αἰεὶ γὰρ ὑπ' αὐτῶν ἐξαπατῶμεθα καὶ ἀδικούμεθα καὶ ἀπολλύμεθα. ἀλλὰ τί ἔξεστιν ἡμῖν ποιεῖν, οὕτως αἰεὶ ὑπ' αὐτῶν ἀδικούμενοι; ὁ γὰρ δῆμος δοκεῖ γ' ἤδεσθαι πειθόμενος ὑπὸ τῶν ῥητόρων, καὶ τοῖς λόγοις αὐτῶν θωπευόμενος καὶ ἐξαπατῶμενος καὶ διαφθειρόμενος. αἰεὶ γὰρ τιμᾶται ὑπὸ τοῦ δήμου ὁ λέγων ὅτι 'εὐνοὺς εἰμὶ τῷ πλήθει', οὐδέποτε τιμᾶται ὁ χρηστὸς ὁ τὰ χρηστὰ συμβουλευών.
- ἴσως δὲ ἂν φραίη τις 'τί οὖν; ἐλεύθερός γ' ὁ δῆμος καὶ αὐτὸς ἄρχει, καὶ ὑπ' οὐδενὸς ἄλλου ἄρχεται. εἰ δὲ τυγχάνει βουλόμενος ὑπὸ τῶν ῥητόρων ἐξαπατᾶσθαι καὶ πείθεσθαι καὶ θωπεύεσθαι, ἔστω.'
- ἐγὼ δ' ἀποκρίνομαι, 'καίτοι οἱ μὲν ναῦται κρατοῦσιν ἐν τῇ ἐκκλησίᾳ, οἱ δὲ γεωργοὶ ἄκοντες ἀναγκάζονται οἰκεῖν ἐν τῷ ἄστει, ἀπολλύμενοι τῇ οἰκίῃ καὶ τῇ ἀπορίᾳ καὶ τῇ νόσῳ.'
- ἴσως δὲ ἀποκρίναιτ' ἂν οὗτος 'σὺ δὲ ἐλεύθερος ὢν οὐ τυγχάνεις; μὴ οὖν φρόντιζε μηδέν, μήτε τοῦ δήμου μήτε τῶν ῥητόρων μήτε τοῦ πολέμου μήτε τῶν νόμων ἢ γεγραμμένων ἢ ἀγράφων. ἐν γὰρ ταύτῃ τῇ πόλει οὐδεὶς ὑπ' οὐδενὸς οὐδέποτε ἀναγκάζεται ποιεῖν ἢ μὴ ἐθέλει. ἀτεχνῶς δὲ ἐλευθέρους ἡγοῦμαι τοὺς τε ἵππους καὶ τοὺς ἡμιόνους τοὺς ἐν τῇ πόλει, οἱ κατὰ τὰς ὁδοὺς πορευόμενοι ἐμβάλλειν φιλοῦσι τοῖς ὁδοιπόροις τοῖς μὴ ἐξισταμένοις.'
- εἶεν. γνοὺς οὖν ἐμαυτὸν ἐλεύθερόν γ' ὄντα καὶ οὐκ ἀναγκαζόμενον ὑπ' οὐδενὸς ποιεῖν ἢ μὴ ἐθέλω, τῶν ἄλλων πολεμούντων, ἐγὼ αὐτὸς οὐ πολεμήσω, ἀλλ' εἰρήνην ἄξω. Ἀμφίθεε, δεῦρ' ἐλθέ' ἀλλ' Ἀμφίθεός μοι ποῦ ἔστιν;
- ΑΜΦΙ. πάρειμι.
- ΔΙΚ. (δοὺς τῷ Ἀμφιθέῳ ὀκτὼ δραχμάς)
σὺ, ταυτασὶ λαβὼν ὀκτὼ δραχμάς, σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίους ἐμοὶ μόνῳ καὶ τοῖς παιδίοις.
- (τοῦ Δικαιοπόλεως δόντος τὰ ἐφόδια, ἀπέρχεται ὁ Ἀμφίθεος)
(turns to the Prytanes)
ὑμεῖς δὲ πρεσβεύεσθε, ἔπειτα δὲ ἐκδικάζετε, ἔπειτα χρηματίζετε περὶ τοῦ πολέμου καὶ περὶ πόρου χρημάτων καὶ περὶ νόμων θέσεως καὶ περὶ συμμαχῶν καὶ περὶ τριήρων καὶ περὶ νεωρίων καὶ περὶ ἱερῶν. ἀλλ' οὕτε τριήρων οὕτε νεωρίων δεῖται ἡ πόλις, εἰ μέλλει εὐδαιμονήσῃ, οὕτε πλήθους οὕτε μεγέθους, ἄνευ εἰρήνης.

Vocabulary for Section Eleven B

ἄ-γραφ-ος -ον unwritten	ἐξ-ίστα-μαι get out of the way	τιμ-ᾶται (he) is (being) honoured
ἀδικ-ούμεθα we are being wronged (ἀδικέ-ω)	ἔστω let it be: so be it	(τιμᾶ-ω)
ἀδικ-ουμέν-οις being wronged (ἀδικέ-ω)	εὖ-δαιμονέ-ω be happy	τριήρ-ης, ἡ trireme (3d)
ἄκων ἄκουσ-α ἄκον (ἀκοντ-) unwilling(ly)	εὖ-νοὺς -ουν well-disposed	τοῦ Δικαιοπόλεως δόντος
ἀναγκάζ-εται he is forced (ἀναγκάζ-ω)	ἐφ-όδι-α. τὰ travelling expenses (2b)	Dikaiopolis giving
ἀναγκαζ-όμεν-ον being forced (ἀναγκάζ-ω)	θέσ-ις, ἡ making (3e)	τῶν ἄλλων πολεμούντων the others making war
ἀναγκάζ-ονται they are (being) forced (ἀναγκάζ-ω)	θωπευ-όμεν-ος being flattered (θωπεύ-ω)	χρηματίζ-ω do business
ἄνευ (+gen.) without	θωπεύ-εσθαι to be flattered (θωπεύ-ω)	φραίη he might say (with ἄν) (opt. of φημί)
ἀπ-ολλύ-μεθα we are being ruined (ἀπ-όλλυ-μι/ἀπολ-)	θωπεύ-ω flatter	φιλέ-ω be accustomed, used to
ἀπ-ολλύ-μεν-οι being ruined (ἀπ-όλλυ-μι)	ἱερ-ά, τὰ sacrifices (2b)	
ἀπ-όλ-οιντο may they perish! (ἀπ-όλλυ-μαι/ἀπολ-)	κάκιστα most horribly	Vocabulary to be learnt
ἄρχ-εται (it) is ruled (ἄρχ-ω)	μέγεθ-ος, τό great size (3c)	ἄκων ἄκουσα ἄκον (ἀκοντ-) unwilling(ly)
ἄρχ-ω rule	μήτε . . . μήτε neither . . . nor	ἄνευ (+gen.) without
ἄτεχν-ῶς really, utterly	νεώρι-ον, τό dockyard (2b)	ἀπόλλυμι (ἀπολεσα-, ἀπολ-) kill, ruin, destroy; (in pass.) be killed etc. (aor. ἀπωλόμην)
γεγραμμέν-ος -η -ον written	ὁδοι-πόρ-ος, ὁ traveller (2a)	δραχμή, ἡ drachma (1a) (coin; pay for two days' attendance at the <i>ekklesia</i>)
δια-φθειρ-όμεν-ος being corrupted (δια-φθείρ-ω)	ὁδ-ός, ἡ road (2a)	εἶεν very well then!
δραχμ-ή, ἡ drachma (1a)	οἷς what (after πείθ-ομαι)	εὐνοὺς οὖν well-disposed
εἶεν all right then	ὅσ-οι -αι- α as many as	μήτε . . . μήτε neither . . . nor
ἐκ-δικάζ-ω make judgment	ὀκτὼ eight	ὁδοιπόρος, ὁ traveller (2a)
ἐμ-βάλλ-ω bump into (+dat.)	ὀλ-οῖντο may they die (ὀλλυ-μαι/ὀλ-)	ὁδός, ἡ road, way (2a)
ἐξ-απατ-ᾶσθαι to be deceived (ἐξ-απατά-ω)	πείθ-εσθαι to be persuaded (πείθ-ω)	ὀλλυμι (ὀλεσα-, ὀλ-) destroy, kill; (in pass.) be killed, die, perish (aor. ὠλόμην)
ἐξ-απατ-ώμεθα we are (being) deceived (ἐξ-απατά-ω)	πείθ-ονται they are (being) persuaded (πείθ-ω)	ὅσ-ος η ον as much as (pl. as many as)
ἐξ-απατ-ώμεν-ος being deceived (ἐξ-απατά-ω)	πολεμέ-ω make war	πολεμέω make war
	πόρ-ος, ὁ ways of raising, provision (2a)	τριήρης, ἡ trireme (3d)
	πρεσβεύ-ομαι deal with ambassadors	φιλέω be used to; love; kiss
	συμ-βουλεύ-ω give advice	χρηματίζω do business
	σύμ-μαχ-ος, ὁ ally (2a)	

Critics of Athenian democracy

Dikaiopolis' rant at 11.1–22 is taken from those critics of democracy who felt that the δῆμος, male citizens over 18 who in the ἐκκλησία made all the decisions that politicians make for us today, was basically irresponsible. In his *Republic* (563), Plato argues that excess of freedom ultimately leads to excess of slavery and points out that in democracy, pets have more freedom than anywhere else: 'horses and donkeys learn to strut about with absolute freedom, bumping into anyone they happen to meet who doesn't get out of the way'!

C

In *World of Athens*: Akharnai and Akharnians 2.22; Marathon-fighters 1.30; peace 7.4; festivals 8.45–7; city Dionysia 2.21, 2.29, 3.43–4.

- ΔΙΚ. ἀλλ' ἐκ Λακεδαίμονος γὰρ Ἀμφίθεος ὁδί. χαῖρ', Ἀμφίθεε.
(Δικαιοπόλεως δὲ ταῦτα εἰπόντος, ὁ Ἀμφίθεος τρέχει ἔτι)
- ΑΜΦΙ. μήπω γε, Δικαιοπόλι. δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.
ΔΙΚ. τί δ' ἐστίν;
ΑΜΦΙ. (*looks around anxiously*)
ἐγὼ μὲν δεῦρὸ σοι σπονδὰς φέρων ἔσπευδον. ἀλλ' οὐκ ἔλαθον τοὺς
Ἀχαρνέας. οἱ δὲ γέροντες ἐκεῖνοι, Μαραθωνομάχαι ὄντες, εὐθὺς αἰσθόμενοι
με σπονδὰς φέροντα, ἐβόησαν πάντες, 'ὦ μιαιώτατε, σπονδὰς φέρεις,
Λακεδαιμονίων τὴν ἡμετέραν γῆν ὀλεσάντων;' καὶ λίθους ἔλαβον. λίθους
δὲ λαβόντων αὐτῶν, ἐγὼ ἔφευγον. οἱ δ' ἐδίωκον καὶ ἐβόων.
ΔΙΚ. οἱ δ' οὖν βοώντων. ἀλλὰ τὰς σπονδὰς φέρεις;
ΑΜΦΙ. ἔγωγέ φημι.
(*produces some sample bottles from his pouch*)
τρία γε ταυτὶ γεύματα..
(δίδωσιν αὐτῷ γεῦμά τι)
αὐταὶ μὲν εἰσι πεντέτεις. γεῦσαι λαβών.
ΔΙΚ. (δόντος Ἀμφιθέου, γεύεται Δικαιοπόλις)
αἰβοῖ.
ΑΜΦΙ. τί ἐστίν;
ΔΙΚ. οὐκ ἀρέσκουσί μοι ὅτι ὄζουσι παρασκευῆς νεῶν.
ΑΜΦΙ. (δὸς ἄλλο τι γεῦμα)
σὺ δ' ἀλλά, τασοὶ τὰς δεκέτεις, γεῦσαι λαβών.
ΔΙΚ. ὄζουσι χαῖνται πρεσβέων εἰς τὰς πόλεις ὀξύτατα.



δίδωσιν αὐτῷ γεῦμά τι

- ΑΜΦΙ. ἀλλ' αὐταὶ εἰσι σπονδαὶ τριακοντούτεις κατὰ γῆν τε καὶ θάλατταν.
ΔΙΚ. (*joyfully*)
ὦ Διονύσια, αὐταὶ μὲν ὄζουσ' ἀμβροσίας καὶ νέκταρος. ταύτας ἡδιστ' ἂν
αἰροίμην, χαίρειν πολλὰ κελεύων τοὺς Ἀχαρνέας. ἐγὼ δέ, πολέμου καὶ
κακῶν παυσάμενος, ἄξιν μέλλω εἰσιῶν τὰ κατ' ἀγροὺς Διονύσια.
ΑΜΦΙ. (κατιδὼν προσιόντας τοὺς Ἀχαρνέας)
ἐγὼ δὲ φεύξομαι γε τοὺς Ἀχαρνέας.

Vocabulary for Section Eleven C

αἰβοῖ yuk!	λαβόντων αὐτῶν them taking	Vocabulary to be learnt
αἰρέ-ομαι choose	Λακεδαιμονίων ... ὀλεσάντων	αἰρέομαι (ἐλ-) choose
αἰσθάν-ομαι (αἰσθ-) perceive, notice	the Spartans destroying	αἰσθάνομαι (αἰσθ-) perceive, notice
ἀμβροσί-α, ἡ ambrosia (1b)	Λακεδαίμων (Λακεδαιμον-), ἡ Sparta (3a)	ἀρέσκω please (+dat.)
ἀρέσκ-ω please (+dat.)	λίθ-ος, ὁ stone (2a)	ἄρχομαι be ruled
Ἀχαρν-εύς, ὁ member of the deme Akharnai (3g) (in central Attica, in the path of Spartan attacks)	Μαραθωνο-μάχ-ης, ὁ fighter at the battle of Marathon (which took place in 490) (1d)	ἄρχω rule (+gen.)
γεῦμα (γευματ-), τό taste, sample (3b)	μήπω not yet	γεῦμα (γευματ-), τό taste, sample (3b)
γεύ-ομαι taste	νέκταρ (νεκταρ-), τό nectar (3b)	γεύομαι taste
δεκέτ-ης -ες for ten years	ὄζ-ω smell of (+gen.)	ἡδιστος η ον most pleasant (sup. of ἡδύς)
Δικαιοπόλεως ... εἰπόντος	ὄξ-ύτατ-α most sharply (ὄξ-ύς)	λίθος, ὁ stone (2a)
Δικαιοπόλις saying	παρα-σκευ-ή, ἡ preparation, equipping (1a)	ὁδέ and/but he
Διονύσι-α, τὰ festival of Dionysos (2b)	πεντέτ-ης -ες for five years	οἰδέ and/but they
δόντος Ἀμφιθέου Amphitheos	τρία three (n. of τρεῖς)	ὄξύς εἶα ὁ sharp; bitter; shrill
giving	τριακοντούτ-ης -ες for thirty years	παρασκευή, ἡ preparation, equipping; force (1a)
ἡδιστα most pleasurably (ἡδ-ύς)	χαίρειν πολλὰ κελεύων bidding a long farewell to	τρεῖς τρία three

Part Four Women in Athenian society

Introduction

Institutionally, Athenian society was male-dominated; and nearly all Greek literature was written by men. How then can we assess the impact and importance of women in Athenian society, especially when we cannot help but see them through twentieth-century eyes? A straight, short and true answer is 'With much difficulty'. But the question is an important one for many reasons, particularly because women play such a dominant role in much Greek literature (e.g. Homer, tragedy and, as we have seen, comedy).

One of the best sources we have for the attitudes and prejudices of the ordinary people in Athenian society is the speeches from the law courts, and much information about women's lives emerges almost incidentally from these to balance the silence of some literary sources and the 'tragic' stature of the great dramatic heroines.

In the *Prosecution of Neaira* the prosecutor, Apollodoros, charges the woman Neaira with being an alien (i.e. non-Athenian) and living with an Athenian Stephanos as if she were his wife, so falsely claiming the privileges of Athenian citizenship. Apollodoros describes her early life in Corinth as a slave and prostitute, and how her subsequent career took her all over Greece and brought her into contact with men in the first rank of Athenian society, before she eventually settled down with Stephanos. Apollodoros' condemnation of her behaviour, which he denounces as a threat and affront to the status and security of native Athenian women, indicates by contrast his attitude to citizen women.



An Athenian wedding

It is important to remember that Apollodoros' aim is to win his case. We can therefore assume that everything he says is, in his opinion, calculated to persuade the hearts and minds of the jury, 501 Athenian males over the age of 30. You must continually ask yourself the question 'What do Apollodoros' words tell us about the average Athenian male's attitude to the subject under discussion?'

Counterpointing the speech are discussions of some of the prosecutor's points by three listening dikasts, Komias, Euergides and Strymodoros. Their reactions serve to bring out some of the attitudes and prejudices which the prosecutor was trying to arouse. The dikast dialogue is invented, but most of it is based closely on arguments in the speech.

The picture of the status of women in Athens given in Apollodoros' prosecution of Neaira is balanced by the figure of a mythical heroine. Alkestis was traditionally the supreme example of a woman's devotion. Euripides enables us to see the mythical heroine very much in terms of a fifth-century Athenian woman in her concern for her husband and children.

In *World of Athens*: law-courts 6.38ff.; Apollodoros 5.70, 6.45–6.

Sources

Demosthenes 59, <i>The Prosecution of Neaira</i> (pass.)	(For the dikast dialogue) Extracts from Plato; Aristophanes, Solon,
Euripides, <i>Alkestis</i> 150–207	Theokritos, Demosthenes, Lysias

The best edition of the whole of the prosecution of Neaira, with text, facing-page translation and commentary on the translation, is by Christopher Carey, *Apollodoros Against Neaira [Demosthenes] 59* (Greek Orators vol. VI, Aris and Phillips 1992). Debra Hamel, *Trying Neaira* (Yale 2003) tells the 'true story' of Neaira's life.

Time to be taken

Seven weeks

Sections Twelve to Fourteen: The prosecution of Neaira

Introduction

These selections are adapted from the speech *Κατὰ Νεαίρας*, *The Prosecution of Neaira* (attributed to Demosthenes), given by Apollodoros in the Athenian courts about 340. Neaira is accused of being non-Athenian and of claiming marriage to the Athenian Stephanos, and so usurping the privileges of citizenship. Citizenship at Athens was restricted to the children of two Athenian citizen parents, legally married, and it was a jealously guarded privilege. Apollodoros was therefore able to bring the charge as a matter of public interest, in a *γραφή*. He sketches Neaira's past to prove that she is an alien, but also makes great play of the fact that she was a slave and prostitute as well, thus making her 'pretence' to Athenian citizenship all the more shocking; and goes on to show that Stephanos and Neaira were treating Neaira's alien children as if they were entitled to Athenian citizenship. This evidence gives Apollodoros the occasion to claim that Neaira and Stephanos are undermining the whole fabric of society.

Apollodoros had a personal interest in the matter as well, for he had a long-standing feud with Stephanos, as the start of the speech makes clear. If Apollodoros secured Neaira's conviction, she would be sold into slavery: Stephanos' 'family' would be broken up (and Neaira and Stephanos, formally married or not, had been living together for probably thirty years by the time of this case) and Stephanos himself would be liable to a heavy fine; if he could not pay it, he would lose his rights of citizenship (*ἀτιμία*). It is revenge on Stephanos that Apollodoros is really after, which is why Stephanos is so heavily implicated in the incidents cited. Neaira just happens to be the weak point through which Apollodoros can hit at Stephanos.

The speech draws attention to a number of important points about the Athenian world, among which we draw especial attention to:

- (i) Personal security for oneself, one's property and one's family depended first and foremost on being a full citizen of the *πόλις*. In return for this personal security, the citizen was expected to do his duty by the community of which he was a member. This bond of obligation between citizen and *πόλις*, expressed most powerfully in the laws of the community, was shaken if outsiders forced their way in, and consequently the *πόλις* was at risk if those who had no duty to it inveigled their way in. The close link which the native inhabitants felt with their local patron god, on whose protection they had a strong claim, could also be weakened by the intrusion of outsiders.
- (ii) Athenians were extremely sensitive about their status in other people's eyes. In the face of a personal affront (however justified), an Athenian would be applauded for taking swift and decisive steps to gain revenge (remember that Christianity was some 500 years away from fifth-century Athens). Any citizen whose rights to citizenship had been put at risk (as Apollodoros'

had been by Stephanos) would be quick to seek retribution, on whatever grounds he could find, and he would not be afraid to explain that personal revenge was the motive for the attack (imagine the consequences of saying that to a jury today).

- (iii) While it is dangerous to generalise about the status of women in the ancient world, Apollodoros in this speech says what he thinks he *ought* to say about Neaira in particular and women in general in order to win over a jury of 501 males over the age of 30. He paints an unpleasant and quite unsympathetic picture of Neaira because he hopes the jury will respond favourably to that; and while we may feel moved to sympathy by Neaira's experience as a slave and prostitute (over which she almost certainly had no choice) and by her efforts to gain security for her children by marriage with Stephanos, Apollodoros clearly presumed that his audience's response would be very different.

Again, Apollodoros' picture of citizen women as either highly virtuous or rather weak-headed was not drawn because he necessarily believed it or because it was the case. It was supposed to strike a chord in the hearts of his listeners – nothing more or less. The speech thus gives us an invaluable glimpse into what an average Athenian male might be presumed to think about the opposite sex, both citizen and alien. With such evidence of attitudes and prejudices before us, it should be easier for us to assess, for example, the emotional impact that a figure such as Antigone or Medea might have had upon an Athenian audience.

- (iv) In a world where the spoken word is the main means of communication and persuasion, and the mass meeting the main context, the orator's art is of the highest importance. It was a skill much cultivated and admired by Athenian writers, and much suspected by thinkers like Plato (himself, of course, a master of the art). However unsympathetic the twenty-first century may be to the orator's art (though it is simply one variant of a number of means of persuading people, with which we are far more conversant than the Greeks who did not have radio, T.V., newspapers or the Internet), it is important to understand it and the impact it had on the Greek world.

The speech

The speech is set in the context of a meeting between three of the *dikasts* who will be judging the case – the experienced Komias and Euergides, and the inexperienced Strymodoros. They appear at the beginning and end of the speech, but hardly interrupt the flow of evidence at all.

The speech is divided up as follows:

Section Twelve: Neaira as slave

A–B: The *dikasts* enter the court.

C. Apollodoros outlines in general his motives for bringing the action and the *dikasts* urge Strymodoros not to believe everything that he hears.

- D: Apollodoros reviews his grudge against Stephanos and details the charge against Neaira.
 E: The dikasts argue about the validity of Apollodoros' motives.
 F: Apollodoros sketches Neaira's past as a slave in Corinth.
 G: Strymodoros' memory lets him down.
 H: Neaira runs away from Phrynion and meets Stephanos.
 I: Neaira sets up home with Stephanos in Athens.

Section Thirteen: Neaira as married woman

- A: Stephanos marries off Neaira's daughter Phano to the Athenian Phrastor, briefly.
 B: Phrastor falls ill and re-adopts Phano's son.
 C: Phrastor recovers and marries someone else.
 D: The incident between Phano and Phrastor is reviewed.
 E: Stephanos marries Phano off to Theogenes.
 F: The Areopagos find out and call Theogenes to account.
 G: Komias suggests arguments Stephanos will use to clear his name.
 I: Apollodoros implicates Stephanos along with Neaira in the charges.

Section Fourteen: guarding a woman's purity

- A–B: How could anyone not condemn a woman like Neaira?
 C–D: Komias argues that the acquittal of Neaira would be intolerable.
 E: Apollodoros' final appeal to the dikasts.
 F: The dikasts await the speech for the defence – and their pay.

The characters

The main characters involved are:

- Komias, Euergides, Strymodoros: three listening dikasts.
 Apollodoros: the prosecutor, making the speech, a man with a reputation for litigiousness.
 Neaira: the defendant, a woman now living in Athens with Stephanos. It is her past that Apollodoros uncovers in an attempt to prove that she is non-Athenian and pretending to be married to Stephanos.
 Stephanos: a personal enemy of Apollodoros and an old adversary in several legal and political battles in the past. He brought Neaira back to Athens from Megara, and is claimed by Apollodoros to be living with Neaira as if they were husband and wife.
 Nikarete: Neaira's owner and 'madam' in Corinth in her youth.
 Phrynion: one of Neaira's lovers, a wealthy and well-connected figure in Athenian society. She went to live with him after buying her freedom from her two previous lovers Timanoridas and Eukrates (largely because he gave her most of the money for her freedom). She ran away from him to Megara; on her return to Athens with Stephanos, Phrynion and Stephanos clashed over who rightfully owned her.

Phano: Neaira's daughter, and therefore non-Athenian. But Stephanos tried to palm her off as *his* own Athenian daughter to a number of Athenian men. These included:

Phrastor: a self-made man who had quarrelled with his family, and Theogenes: a poor man who had been chosen by lot as *archon basileus*, the position of greatest importance in conducting the religious rites of the Athenian state.

Section Twelve A-I: Neaira as slave

A

κελεύοντας τοῦ κήρυκος, ἤκουσιν οἱ δικασταὶ εἰς τὸ δικαστήριον. καὶ ἄλλος ἄλλον ὡς ὀρώσιν ἤκοντα, εὐθὺς ἀσπάζονται, λαβόμενοι τῆς χειρὸς. ἐπεὶ δὲ ἤκουσιν ὁ Κωμίας καὶ Εὐεργίδης εἰς τὸ δικαστήριον – οὐ μέλλουσι δικάσειν γραφήν τινα περὶ Νεαίρας – ἀσπάζεται ὁ ἕτερος τὸν ἕτερον.

ΕΥΕΡΓΙΔΗΣ χαῖρε, ὦ Κωμία.

ΚΩΜΙΑΣ νῆ καὶ σύ γε, ὦ Εὐεργίδη. ὅσος ὁ ὄχλος. ἀλλὰ τίς ἐστι οὗτος; οὐκ δήπου Στρυμόδωρος ὁ γείτων; ναὶ μὰ τὸν Δία, αὐτὸς δὴτ' ἐκεῖνος. ὦ τῆς τύχης. ἀλλ' οὐκ ἤλπιζον Στρυμόδωρῳ ἐντεύξεσθαι ἐν δικαστηρίῳ διατρίβοντι, νέψ δὴ ὄντι καὶ ἀπείρῳ τῶν δικανικῶν.

ΕΥ. τί οὐ καλεῖς αὐτὸν δεῦρο; ἐξέσται γὰρ αὐτῷ μεθ' ἡμῶν καθίζειν.

ΚΩ. ἀλλὰ καλῶς λέγεις καὶ καλοῦμεν αὐτόν. ὦ Στρυμόδωρε, Στρυμόδωρε.

ΣΤΡΥΜΟΔΩΡΟΣ χαίρετε, ὦ γείτονες, ὅσον τὸ χρήμα τοῦ ὄχλου.

(ὠθεῖται ὑπὸ δικαστοῦ τινος, ὃς τοῦ ἱματίου λαμβάνεται)

οὗτος, τί βουλόμενος ἐλάβου τοῦ ἐμοῦ ἱματίου; ὄλοιο.

ΕΥ. εὐ γε. κάθιζε.



The agora area of Athens, where the law-courts were.

Vocabulary for Section Twelve A

Note: from now on, prefixes in compounds will not be hyphenated, and new forms will be glossed as a whole, without hyphens.

Grammar for 12A–D

- Aorist passive
- Verbs: ἵστημι, καθίστημι

ἄλλος . . . ἄλλον one . . . another
ἀπειρ-ος -ον inexperienced in
(+gen.)

Ἀπολλόδωρ-ος, ὁ Apollodoros
(2a) (prosecuting in the case)

ἀσπάζ-ομαι greet, welcome

διατρίβ-ω pass time, be

δικανικ-ός -ή -όν judicial

ἐντεύξεσθαι fut. inf. of

ἐντυχάνω

ἐντυχάν-ω meet (+dat.)

ἕτερος . . . ἕτερον one . . .

another (of two)

Εὐεργίδ-ης, ὁ Euergides (1d)

(a dikast)

ἱμάτι-ον, τό cloak (2b)

Κωμί-ας, ὁ Komias (1d) (a
dikast)

λαμπρ-ός -ά -όν famous,
notorious

μηδέ . . . μηδέ neither . . . nor

Νεαίρ-α, ἡ Neaira (1b)

(defendant in the case)

νῆ καὶ σύ γε and you, too

οὐ where (at)

ὄχλ-ος, ὁ crowd (2a)

Στρυμόδωρ-ος, ὁ Strymodoros

(2a) (a young dikast)

τύχ-η, ἡ fortune, piece of luck

(1a)

χρῆμα (χρηματ-), τό astonishing

size, amount (3b)

ὠθέ-ω push, shove

Vocabulary to be learnt

ἄλλος . . . ἄλλον one . . .
another

ἀσπάζομαι greet, welcome

δικανικός ἢ ὄν judicial

ἐντυχάνω (ἐντυχ-) meet with,
come upon (dat.)

ἕτερος . . . ἕτερον one . . .

another (of two)

ἱμάτιον, τό cloak (2b)

μηδέ . . . μηδέ neither . . . nor

τύχη, ἡ chance, fortune (good or
bad) (1a)

ὠθέω push, shove

B

In World of Athens: meddling 6.54; persuasion 8.20–1.

(εἰσέρχεται Ἀπολλόδωρος ὁ κατήγορος)

ΣΤΡ. ἀλλὰ τίς ἐστὶν ἐκεῖνος, ὃς πρὸς τὸ βῆμα προσέρχεται ταχέως βαδίζων;

ΚΩ. τυγχάνει κατηγορῶν ἐν τῇ δίκῃ οὗτος, ὃς ὀνομά ἐστιν Ἀπολλόδωρος, φύσις δὲ αὐτοῦ πολυπράγμων.

ΕΥ. ἀλλ' οὐδὲν διαφέρει εἴτε πολυπράγμων ἢ φύσις αὐτοῦ ἢ οὐ. δεῖ γὰρ ἡμᾶς κοινὴν τὴν εὐνοίαν τοῖς ἀγωνιζομένοις παρέχειν, καὶ ὁμοίως ἀκοῦσαι τοὺς λόγους οἷς χρήται ἑκάτερος, κατὰ τὸν ὅρκον δὲν ἀπέδομεν. καὶ μὴν ὁ Ἀπολλόδωρος ἑαυτῷ καὶ ἄλλοις πολλοῖς δοκεῖ εὐεργετεῖν τὴν πόλιν καὶ κυρίους ποιεῖν τοὺς νόμους, τὴν Νεαίραν γραψάμενος γραφὴν ξενίας.

Vocabulary for Section Twelve B

ἀγωνίζ-ομαι go to law

ἀποδίδω-μι (ἀποδο-) pledge,

give back

βῆμα (βηματ-), τό stand, podium
(3b)

διαφέρ-ω make a difference

εἴτε . . . εἴτε whether . . . or

εὐεργετέ-ω benefit

εὖνοι-α, ἡ good will (1b)

κατὰ (+acc.) in accordance with

κατήγορ-ος, ὁ prosecutor,
accuser (2a)

κοιν-ός -ή -όν common,

undivided

κύρι-ος -α -ον valid

ξενί-α, ἡ alien status (1b)

ὅρκ-ος, ὁ oath (2a)

πολυπράγμων πολυπραγμων
meddling

φύσις-ις, ἡ nature (3e)

- ΚΩ. ἴσως δὴ φιλόπολις ἔφυ ὁ Ἀπολλόδωρος. ἀλλὰ γινώσκω σέ, ὦ Εὐεργίδη, κατήγορον ὄντα πάνυ δεινὸν λέγειν. αἰεὶ γὰρ ὑπὸ τῶν δικόντων λέγεται τὰ τοιαῦτα. καὶ Ἀπολλόδωρος, εὖ οἶδ' ὅτι, τὰ αὐτὰ ἔρει· 'οὐχ ὑπῆρξα τῆς ἔχθρας', φήσει, καὶ 'ὁ φεύγων ἡμᾶς ἡδίκησε μάλιστα', καὶ 'βούλομαι τιμωρεῖσθαι αὐτόν.' ἐγὼ δὲ οὐκ αἰεὶ ὑπὸ τῶν τοιούτων πείθομαι. 15
- ΕΥ. εἰκός. νῦν δὲ οὐκ ἂν σιγῶης καὶ προσέχοις τὸν νοῦν; χρέμπτεται γὰρ ἤδη ὁ Ἀπολλόδωρος, ὅπερ ποιοῦσιν οἱ ἀρχόμενοι λέγοντες, καὶ ἀνίσταται.
- ΚΩ. σιγήσομαι, ὦ Εὐεργίδη. ἀλλ' ὅπως σιωπήσεις καὶ σύ, ὦ Στρυμόδωρε, καὶ προσέξεις τὸν νοῦν. 20

εἰκός rightly, reasonably
ἐκάτερ-ος -α -ον each (of two)
ἔφυ-v be, be naturally (from
φύ-ομαι)
ἔχθρ-α, ἡ hostility, enmity
(1b)
καὶ μὴν what's more
ὅπως see to it that (+ fut. ind.)
προκαταγινώσκ-ω
(προκαταγνο-) pre-judge
προσέχ-ω τὸν νοῦν pay attention

τιμωρέ-ομαι revenge oneself on
ὑπάρχ-ω begin, start (+gen.)
φιλόπολις patriotic, loyal
φύ-ομαι grow (see ἔφυ)
χρέμπτ-ομαι clear one's
throat
Vocabulary to be learnt
διαφέρ-ω make a difference;
differ from (+gen.); be
superior to (+gen.)

εἴτε . . . εἴτε whether . . . or
ἐκάτερος α ὁν both (of two)
εὖνοια, ἡ good will (1b)
καὶ μὴν what's more; look!
κατά (+ acc.) according to; down;
throughout; in relation to
κατήγορος, ὁ prosecutor
(2a)
ὄρκος, ὁ oath (2a)
προσέχω τὸν νοῦν pay attention
to (+ dat.)

C

Apollodoros outlines in general his motives for bringing the action, and the dikasts urge Strymodoros not to believe everything that he hears.

In *World of Athens*: revenge 4.8ff.; friends and enemies 4.2, 14–16; poverty 4.21; *atimia* 4.12, 6.55–8.

πολλῶν ἔνεκα, ὧ ἄνδρες Ἀθηναῖοι, ἐβουλόμην γράψασθαι Νέαιραν τὴν γραφήν, ἣν νυνὶ διώκω, καὶ εἰσελθεῖν εἰς ὑμᾶς. καὶ γὰρ ἡδίκηθην μέγала ὑπὸ Στεφάνου, οὗ γυνὴ ἔστιν ἡ Νέαιρα αὐτῇ. καὶ ἀδικηθεὶς ὑπ' αὐτοῦ εἰς κινδύνους τοὺς ἐσχάτους κατέστην, καὶ οὐ μόνον ἐγὼ ἀλλὰ καὶ αἱ θυγατέρες καὶ ἡ γυνὴ ἡ ἐμὴ. τιμωρίας οὖν ἔνεκα ἀγωνίζομαι τὸν ἀγῶνα τουτονί, καταστάς εἰς τοιοῦτον κίνδυνον. οὐ γὰρ ὑπῆρξα τῆς ἔχθρας ἐγώ, ἀλλὰ Στέφανος, οὐδὲν ὑφ' ἡμῶν πώποτε οὔτε λόγῳ οὔτε ἔργῳ ἀδικηθεὶς. βούλομαι δ' ὑμῖν προδιηγῆσθαι πάνθ' ἃ ἐπάθομεν καὶ ὡς ἀδικηθέντες ὑπ' αὐτοῦ εἰς τοὺς ἐσχάτους κινδύνους κατέστημεν περὶ τῆς πενίας καὶ περὶ ἀτιμίας. 5

ΣΤΡ. δεινὸς δὴ λέγειν, ὡς ἔοικεν, Ἀπολλόδωρος, ὅς ὑπὸ Στεφάνου ἡδίκηθη. εὖνοιαν δ' ἔχω εἰς αὐτόν ὅτι ὑπῆρξε τῆς ἔχθρας Στέφανος. τίς γὰρ οὐκ ἂν βούλοιο τιμωρεῖσθαι τὸν ἐχθρόν; πάντες γὰρ ἐθέλουσι τοὺς μὲν φίλους εὖ ποιεῖν, τοὺς δ' ἐχθροὺς κακῶς. 10

- ΚΩ. ὅπως μὴ ῥαδίως τοῖς ἀντιδίκους πιστεύσεις, ὦ Στρυμόδωρε. ἀναστάντες γὰρ ἐν τῷ δικαστηρίῳ οἱ ἀντίδικοι τοὺς δικαστὰς, πάσαις χρώμενοι τέχναις, εἰς εὖνοιαν καθίστασιν. 15
- ΣΤΡ. ἀλλ' ἡδέως ἂν τι μάθοιμι. ὁ γὰρ Ἀπολλόδωρος λέγει ὅτι ἀδικηθεὶς ὑπὸ τοῦ Στεφάνου εἰς κίνδυνον κατέστη περὶ τῆς πενίας. τί ποιῶν ὁ Στέφανος κατέστησε τὸν Ἀπολλόδωρον εἰς τοῦτον τὸν κίνδυνον;
- ΕΥ. ἀλλ' ἄκουε. περὶ γὰρ τῆς τοῦ ἀγῶνος ἀρχῆς διατελεῖ λέγων ὁ Ἀπολλόδωρος. 20

Vocabulary for Section Twelve C

ἀγών (ἀγων-), ὁ trial, contest
(3a)
ἀγωνίζ-ομαι go to law, fight
ἀδικηθεὶς harmed, wronged
(nom. s. m.) (ἀδικέ-ω)
ἀδικηθέντες harmed, wronged
(nom. pl. m.) (ἀδικέ-ω)
ἀναστάντες standing up (nom.
pl. m.) (ἀνίσταμαι/ἀναστα-)
ἀντίδικ-ος, ὁ contestant (2a)
ἀρχ-ή, ἡ start (1a)
διατελέ-ω continue
ἔοικε it seems
ἐσχάτ-ος -η -ον furthest, worst
εὖ ποιέ-ω do good to, treat well
ἐχθρ-α, ἡ hostility (1b)
ἐχθρ-ός, ὁ an enemy (2a)
ἡδίκηθη (he) was harmed,
wronged (ἀδικέ-ω)
ἡδίκηθην I was harmed,
wronged (ἀδικέ-ω)
θυγάτηρ (θυγατ(ε)ρ-), ἡ
daughter (3a)
καθίστη-μι (καταστήσ-) set up,
put, place (x in y position)
καὶ γὰρ in fact

καταστάς being put, made (nom.
s. m.) (καθίσταμαι/καταστα-)
κατέστην I was placed, found
myself in (καθίσταμαι/
καταστα-)
κατέστη he was placed, found
himself in (καθίσταμαι/
καταστα-)
κατέστημεν we were placed,
found ourselves in
(καθίσταμαι/ καταστα-)
κατέστησε (he) placed
(καθίστημι/καταστήσ-)
μεγάλα very much, greatly
ὅπως see to it that (+fut. ind.)
οὐ μόνον . . . ἀλλὰ καὶ not only
. . . but also
πενί-α, ἡ poverty (1b)
πιστεύ-ω trust (+dat.)
προδιηγέ-ομαι give a
preliminary outline of
πώποτε ever, yet
Στέφαν-ος, ὁ Stephanos (2a)
(who lived with Neaira in
Athens)
τιμωρέ-ομαι take revenge on

τιμωρί-α, ἡ revenge (1b)
ὑπάρχ-ω begin (+gen.)

Vocabulary to be learnt

ἀγών (ἀγων-), ὁ contest, trial
(3a)
ἀγωνίζομαι contest, go to law
ἀντίδικος, ὁ contestant in
lawsuit (2a)
ἀρχή, ἡ beginning, start (1a)
εὖ ποιέω treat well, do good to
ἐχθρᾶ, ἡ enmity, hostility
(1b)
ἐχθρός, ὁ enemy (2a)
ἐχθρός α ὁν hostile, enemy
θωπεύω flatter
καὶ γὰρ in fact; yes, certainly
οὐ μόνον . . . ἀλλὰ καὶ not only
. . . but also
πιστεύω trust (+dat.)
τιμωρέομαι take revenge on
τιμωριᾶ, ἡ revenge, vengeance
(1b)
ὑπάρχω begin (+gen.)

D

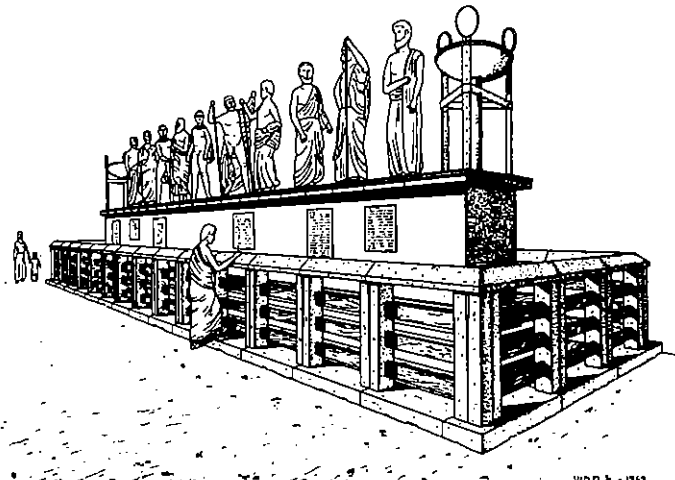
Apollodoros reviews his grudge against Stephanos—that some time ago Stephanos had successfully brought a charge (γραφὴ παρανόμων) against him for proposing an illegal change in the law, and this had almost reduced him to poverty. He details the charge against Neaira.

In *World of Athens*: *psephisma* 6.9; *proix* 5.19, 6.45, 9.3; family; marriage and property 5.17–18; state and religion 3.56–7.

ἐγὼ μὲν γὰρ βουλευτὴς ποτε καταστάς ἔγραψα ψήφισμά τι ὃ ἐξήνεγκα εἰς τὸν δῆμον. ὁ δὲ Στέφανος οὕτως, γραψάμενος παρανόμων τὸ ἐμὸν ψήφισμα, τῆς ἐχθρας ὑπῆρξεν. ἐλὼν γὰρ τὸ ψήφισμα, ψευδεῖς μάρτυρας παρασχόμενος, ἤτησε τίμημα μέγα, ὃ οὐχ οἶός τ' ἦ ἐκτεῖσαι. ἐζήτει γάρ, εἰς τὴν ἐσχάτην ἀπορίαν καταστήσας ἐμέ, ἄτιμον ποιεῖσθαι, ὀφείλοντα τὰ χρήματα τῇ πόλει καὶ οὐ δυνάμενον ἐκτεῖσαι.

ἐμέλλομεν οὖν ἡμεῖς ἅπαντες εἰς ἔνδειαν καταστήσεσθαι. μεγάλη δ' ἔμελλεν ἔσεσθαι ἡ συμφορά, καὶ μεγάλη ἡ αἰσχύνῃ μοι, ὑπὲρ τε τῆς γυναικὸς καὶ τῶν θυγατέρων, εἰς πενίαν καταστάντι καὶ προῖκα οὐ δυνάμενῳ παρασχεῖν καὶ τὸ τίμημα τῇ πόλει ὀφείλοντι. πολλὴν οὖν χάριν οἶδα τοῖς δικασταῖς, οἳ οὐκ ἐπέισθησαν ὑπὸ Στεφάνου, ἀλλ' ἐλάττωσάν μοι ἐτίμησαν δίκην.

οὐκοῦν τοσούτων κακῶν αἴτιος ἡμῖν πᾶσιν ἐγένετο Στέφανος, οὐδέποτε ὑφ' ἡμῶν ἀδικηθεῖς. νῦν δέ, πάντων τῶν φίλων παρακαλούντων με καὶ κελευόντων τιμωρεῖσθαι Στέφανον, ὑφ' οὗ τοιαῦτα ἡδικήθη, εἰσάγω εἰς ὑμᾶς ταύτην τὴν δίκην.



Proposals for new laws were displayed in front of the monument of the Eponymous Heroes in the agora

ὀνειδίζουσι γάρ μοι οἱ φίλοι, ἀνανδρότατον ἀνθρώπων καλοῦντες, εἰ μὴ λήψομαι δίκην ὑπὲρ τε τῶν θυγατέρων καὶ τῆς γυναικὸς τῆς ἐμῆς.

εἰσάγω οὖν εἰς ὑμᾶς καὶ ἐξελέγχω τὴν Νέαιραν ταυτηνί, ἥ εἰς τοὺς θεοὺς ἄσεβεῖ, καὶ εἰς τὴν πόλιν ὑβρίζει, καὶ τῶν νόμων τῶν ὑμετέρων καταφρονεῖ. Στέφανος γὰρ ἐπειράτω με ἀφαιρεῖσθαι τοὺς οἰκείους παρὰ τοὺς νόμους. οὕτω καὶ ἐγὼ ἤκω εἰς ὑμᾶς καὶ φάσκω Στέφανον τοῦτον συνοικεῖν μὲν ξένη γυναικί παρὰ τὸν νόμον, εἰσαγαγεῖν δὲ ἀλλοτρίου παῖδας εἰς τε τοὺς φράτερας καὶ εἰς τοὺς δημότας, ἐγγυᾶν δὲ τὰς τῶν ἑταίρων θυγατέρας ὥσπερ αὐτοῦ οὕσας, ἄσεβεῖν δὲ εἰς τοὺς θεοὺς.

ὅτι μὲν οὖν ὑπὸ τοῦ Στεφάνου πρότερον ἡδικήθη, εὖ ἴστε. ὅτι δὲ Νέαιρά ἐστι ξένη καὶ συνοικεῖ Στεφάνῳ παρὰ τοὺς νόμους, ταῦθ' ὑμῖν βούλομαι σαφῶς ἐπιδείξαι.

Vocabulary for Section Twelve D

ἀδικηθεῖς wronged, harmed (nom. s. m.) (ἀδικέω)
αἰσχύν-η, ἡ sense of shame, humiliation (1a)
ἀλλότρι-ος -α -ον alien
ἀνδρ-ος -ον cowardly, feeble
ἀσεβέ-ω εἰς commit sacrilege upon
ἄτιμ-ος -ον deprived of all rights
ἀφαιρέ-ομαι take X (acc.) from Y (acc.), claim
βουλευτ-ής, ὁ member of βουλή (1d)
γράφ-ω propose
δημότ-ης, ὁ member of deme, demesman (1d)
ἐγγυά-ω give in marriage
εἰσάγ-ω (εἰσαγαγ-) introduce
ἐκτίν-ω (ἐκτεῖσ-) pay (a fine)
ἐλάττων (ἐλαττων-) less, smaller (comp. of ὀλίγος)
ἐνδει-α, ἡ poverty (1b)
ἐξελέγχ-ω convict, expose
ἐπέισθησαν (they) were persuaded (πειθω)
ἐπιδείκνυ-μι (ἐπιδείξ-) demonstrate, prove
ἐσχατ-ος -η -ον worst, most severe
ἐταίρ-α, ἡ whore, prostitute (1b)
ἡδικήθη I was wronged, harmed (ἀδικέω)
θυγάτηρ (θυγατ(ε)ρ-), ἡ daughter (3a)
καταστάς (καταστάντ-) placed, put, made (καθίσταμαι/καταστα-)

καταστήσας (καταστησάντ-) placing, putting, making (καθίσταμαι/καταστησ-)
καταστήσεσθαι to be put (καθίσταμαι/καταστα-)
καταφρονέ-ω despise, hold in contempt (+gen.)
οἰκεῖ-ος ὁ relative (2a)
οἶός τ' εἰμί be able to (+inf.)
ὀνειδίζ-ω rebuke, reproach (+dat.)
παρὰ (+acc.) against
παρακαλέ-ω encourage, urge
παρανόμων as illegal
πενί-α, ἡ poverty (1b)
προῖξ (προικ-), ἡ dowry (3a)
πρότερον previously, first
συμφορ-ά, ἡ chance, misfortune, disaster (1b)
τιμά-ω fine (+dat.)
τίμημα (τιμηματ-), τό a fine (3b)
τοσ-οῦτος -αὕτη -οὔτο(ν) so great
ὑβρίζ-ω eis act violently against
φάσκ-ω allege
φράτηρ (φρατερ-), ὁ member of a phratry (3a) (a phratry is a group of families: as such it fulfilled various religious and social functions)
ψευδ-ής -ές false, lying
ψήφισμα (ψηφισματ-), τό decree (3b)
χάριν οἶδα be grateful to (+dat.)

Vocabulary to be learnt
ἀλλότριος ἄν someone else's, alien
ἀσεβέω eis commit sacrilege upon
ἄτιμος on deprived of citizen rights
ἀφαιρέομαι (ἀφελ-) take X (acc.) from Y (acc.), claim
εἰσάγω (εἰσαγαγ-) introduce
ἐσχατος η on worst, furthest, last
θυγάτηρ (θυγατ(ε)ρ-), ἡ daughter (3a)
καθίσταμαι (καταστασ-) set up, make, place, put X (acc.) in (eis) Y
καθίσταμαι (καταστα-) be placed, find oneself in, be made
ξένη, ἡ foreign/alien woman (1a)
οἶός τ' εἰμί be able to (+inf.)
παρὰ (+acc.) against; to; compared with; except; along, beside
πενία, ἡ poverty (1b)
πρότερος ἄν first (of two), previous
πρότερον (adv.) previously
τιμάω fine (+dat.)
τίμημα (τιμηματ-), τό a fine (3b)
τοσούτος αὕτη οὔτο(ν) so great
ψευδής ἐς false, lying
ψήφισμα (ψηφισματ-), τό decree (3b)

E

The dikasts argue about the validity of Apollodoros' motives.

- KΩ. οὐχ ὄρας; τοῦτ' ἐκεῖνο ὃ ἔλεγον. τοιαῦτα δὴ αἰὲν λέγουσιν οἱ ἀντίδικοι, ἀλλ' οὐ πείθομαι ὑπ' αὐτῶν ἔγωγε.
- ΣΤΡ. εἰκός γε· φησὶ γὰρ ὁ Ἀπολλόδωρος τὸν Στέφανον ἄρξει τῆς ἔχθρας, καὶ αὐτὸς τιμωρίας ἔνεκα ἀγωνίζεσθαι ἀδικηθεὶς ὑπ' αὐτοῦ. ἅ πάντα ἔλεγεσ σύ, ὦ Κωμία.
- ΕΥ. ταῦτα δὴ ἐλέχθη ὑπὸ Ἀπολλοδώρου, ἀλλ' ἡγοῦμαι τὸν Ἀπολλόδωρον ἴσως γέ τι σπουδαῖον λέγειν. πρῶτον μὲν γὰρ ἔφη Ἀπολλόδωρος εἰς κίνδυνον καταστῆναι περὶ πενίας καὶ ἀτιμίας, καὶ οὐ δυνήσεσθαι τὰς θυγατέρας ἐκδοῦναι· ἔπειτα δὲ Στέφανον καὶ Νέαιραν τῶν νόμων καταφρονεῖν καὶ εἰς τοὺς θεοὺς ἀσεβεῖν. τίς οὐκ ἂν σπουδάξοι περὶ ταῦτα;
- ΣΤΡ. οὐδεὶς, μὰ Δία. πῶς γὰρ οὐκ ἂν αἰσχύνοιτο ὁ Ἀπολλόδωρος, τὰς θυγατέρας ἀνεκδότους ἔχων; καὶ τίς ἂν γαμοίη γυναῖκα προῖκα οὐκ ἔχουσαν παρὰ τοιούτου πατρός;
- ΕΥ. ἀλλ' ἴσως ὁ Κωμίας οὐκ ἂν ὁμολογοίη;
- KΩ. περὶ τῆς πενίας ὁμολογοίην ἄν. πῶς γὰρ οὐ; περὶ δὲ τῶν νόμων καὶ τῶν θεῶν, οὐ σαφῶς οἶδα. τεκμηρίων δὲ βεβαίων ὑπὸ τοῦ Ἀπολλοδώρου παρεχομένων, ἀκριβῶς μαθησόμεθα.

Vocabulary for Section Twelve E

Grammar for 12E

- Infinitives in reported speech

αἰσχύν-ομαι feel shame, be ashamed
 ἀνέκδοτ-ος -ον unmarried
 ἄρχ-ω begin (+gen.)
 ἀτιμί-α, ἡ loss of rights (1b)
 γαμέ-ω marry
 εἰκός right(ly)
 ἐκδίδω-μι (ἐκδο-) give in marriage
 καταφρονέ-ω despise (+gen.)
 πᾶς τις everyone

προῖξ (προικ-), ἡ dowry (3a)
 σπουδάξ-ω be concerned
 σπουδαῖ-ος -α -ον important, serious
 τεκμήρι-ον, τό evidence (2b)
Vocabulary to be learnt
 αἰσχύνομαι be ashamed, feel shame
 ἄρχω begin (+gen.); rule (+gen.)

ἀτιμία, ἡ loss of citizen rights (1b)
 εἰκός likely, probable, reasonable, fair
 καταφρονέω despise, look down on (+gen.)
 σπουδάξω be concerned, serious; do seriously
 σπουδαῖος ἂν important, serious

F

Introduction

Apollodoros has introduced the case by indicating his personal and political motives for bringing it, and has outlined the charges he is making against Neaira. The law he is invoking runs as follows:

'If a ξένος lives with (συνοικεῖν) an ἀσθή in any way at all, any qualified Athenian who wishes to may bring a case against him before the Thesmothetai. If he is convicted, both the man and his property shall be sold and a third of the proceeds shall go to the man who secured the conviction. The same shall apply if a ξένη lives with an ἀστός. In this case, the man living with the convicted ξένη shall be fined 1,000 drachmas in addition.'

ξένος a non-Athenian male, without Athenian citizen rights; an alien.
 ξένη a non-Athenian female, without Athenian citizen rights; an alien.
 ἀστός a male Athenian citizen.
 ἀσθή a female Athenian citizen.

Apollodoros has then to establish two charges. First, that Neaira is an alien; second, that Stephanos is living with her as if she were his wife. The proof of the first charge will occupy the rest of Section Twelve; the proof of the second charge will occupy Section Thirteen.

In *World of Athens*: *sunoikein* 5.19; *Lysias* 1.82, 2.24, 3.45, 5.69; the *Mysteries* 2.22, 3.50–2; witnesses and evidence 6.47.

Apollodoros sketches Neaira's past as a slave in Corinth, under the 'care' of Nikarete.

τοῦ νόμου τοίνυν ἠκούσατε, ὦ ἄνδρες δικασταί, ὅς οὐκ ἔα τὴν ξένην τῷ ἀστῷ συνοικεῖν, οὐδὲ τὴν ἀσθὴν τῷ ξένῳ, οὐδὲ παιδοποιεῖσθαι. ὅτι οὖν ἐστὶν οὐ μόνον ξένη Νέαιρα ἀλλὰ καὶ δούλη καὶ ἐταίρα, τοῦθ' ὑμῖν βούλομαι ἐξ ἀρχῆς ἀκριβῶς ἐπιδειξάι.

Vocabulary for Section Twelve F

Grammar for 12F

- τίθημι 'I place, put' δείκνυμι 'I show, reveal'

ἀστ-ή, ἡ female citizen (1a)
 ἀστ-ός, ὁ male citizen (2a)

ἐπιδείκνυ-μι (ἐπιδειξ-) show, prove

ἐταίρ-α, ἡ whore, prostitute (1b)
 παιδοποιέ-ομαι have children

ἡ γὰρ Νέαιρα πρῶτον μὲν δούλη ἐν Κορίνθῳ ἦν Νικαρέτης, ὑφ' ἧς ἐτρέφετο παῖς
 μικρὰ οὖσα. καὶ τότε φανερόν καὶ βέβαιον τεκμήριόν ἐστι τούτου· ἦν γὰρ δὴ ἑτέρα
 δούλη Νικαρέτης, Μετάνειρα ὀνόματι, ἧς ἐραστὴς ὦν Λυσίας ὁ σοφιστὴς πολλὰς
 δραχμαὶς ἔθηκεν ὑπὲρ αὐτῆς. ἀλλ' ἐπειδὴ ὑπὸ Νικαρέτης ἐλήφθησαν πᾶσαι αἱ
 δραχμαὶ ἃς ἔθηκεν, ἔδοξεν αὐτῷ μῆσαι αὐτὴν καὶ πολλὰ χρήματα καταθεῖναι εἰς τὴν
 ἑορτήν καὶ τὰ μυστήρια, βουλομένῳ ὑπὲρ Μετάνειρας καὶ οὐχ ὑπὲρ Νικαρέτης
 τιθέναι τὰ χρήματα. καὶ ἐπέισθη Νικαρέτῃ ἐλθεῖν εἰς τὰ μυστήρια, ἄγουσα τὴν
 Μετάνειραν. ἀφικομένους δὲ αὐτὰς ὁ Λυσίας εἰς μὲν τὴν αὐτοῦ οἰκίαν οὐκ εἰσάγει
 (ῥισχύνετο γὰρ τὴν γυναῖκα ἣν εἶχε καὶ τὴν μητέρα τὴν αὐτοῦ, ἣ γραῦς οὖσα ἐν τῇ
 οἰκίᾳ συνώκει). καθίστησι δ' αὐτὰς ὁ Λυσίας ὡς Φιλόστρατον, ᾗθειον ἔτι ὄντα καὶ
 φίλον αὐτῷ. μεθ' ὧν συνηλθεν Ἀθήναζε Νέαιρα, δούλη Νικαρέτης οὖσα καὶ αὐτή,
 ἐργαζομένη μὲν ἤδη τῷ σώματι, νεωτέρα δὲ οὖσα. ὡς οὖν ἀληθῆ λέγω, ὅτι Νέαιρα
 Νικαρέτης ἦν καὶ συνηλθε μετ' αὐτῆς, τούτων ὑμῖν αὐτὸν τὸν Φιλόστρατον μάρτυρα
 καλῶ.



The courtesan Niinnion set up this plaque to commemorate her initiation into the Mysteries at Eleusis

Evidence

(The heading EVIDENCE means that the passage quoted was read out in court. It was *not* spoken by the witness, nor was it cross-examined.)

‘Philostratos, son of Dionysios, from Kolonos, gives evidence that he knows that Neaira was Nikarete’s property, as was Metaneira too; that they were residents of Corinth; and that they lodged at his house when they came to Athens for the Mysteries; and that Lysias, a close friend of his, brought them to his house.’

Ἀθήναζε to Athens	μυέ-ω initiate	ὡς (+ acc.) to (the house of), with
ἔθηκεν he put down (τίθημι/θε-)	μυστήρι-α, τὰ the Mysteries (2b)	Vocabulary to be learnt
ἐλήφθησαν aor. pass. of	Νικαρέτ-η, ἡ Nikarete (1a)	Ἀθήναζε to Athens
λαμβάνω	(slave-owner)	ἄσπῃ, ἡ female citizen (1a)
ἑορτ-ή, ἡ festival (1a)	συνέρχ-ομαι (συνελθ-) come together	ἄσπός, ὁ male citizen (2a)
ἐραστ-ής, ὁ lover (1d)	σῶμα (σωματ-), τό body (3b)	ἐταίρᾱ, ἡ whore, prostitute (1b)
ἐργάζ-ομαι work, earn a living	τεκμήρι-ον, τό evidence, proof (2b)	ἐταῖρος, ὁ (male) companion (2a)
ᾗθε-ος, ὁ bachelor (2a)	τιθέναι to be putting down (τίθημι)	(σ)μῖκρός ἅ ὄν small, short, little
καταθεῖναι to put down (κατατίθημι/καταθε-)	τοῖνυν well now (resuming a narrative)	παιδοποιέομαι have children
Κόρινθ-ος, ἡ Corinth (2a)	τρέφ-ω rear, raise	συνέρχομαι (συνελθ-) come together
Λυσί-ας, ὁ Lysias (1d) (lover of Metaneira)	φανερ-ός -ά -όν clear, obvious	τεκμήριον, τό evidence, proof (2b)
Μετάνειρ-α, ἡ Metaneira (1a) (slave of Nikarete)	Φιλόστρατ-ος, ὁ Philostratos (2a) (Lysias’ friend)	τίθημι (θε-) put, place, make
μικρ-ός -ά -όν small		φανερός ἅ ὄν clear, obvious
		ὡς (+ acc.) towards, to the house of

The Eleusinian mysteries

The Eleusinian Mysteries were open to anyone, slave or free, who was a Greek speaker and had been initiated. The emphasis was not upon the community but firmly upon personal revelation and salvation. A character in Sophocles is recorded as saying ‘Thrice blessed are those among men who, after beholding these rites, go down to Hades. Only for them is there life’ (Plutarch, *Moralia* 21f.). Initiation was in two stages. At the ‘Lesser Mysteries’, the initiates (*mustai*) wore wreaths and carried in procession branches of myrtle. A woman bore on her head the sacred vessel (*kernos*) which held a variety of seeds and grains to symbolise Demeter’s gifts, as Demeter was goddess of the crops. For the ‘Greater Mysteries’, a truce of fifty-five days was declared so that people could travel safely from all over Greece to the festival. Little is known of the central ritual, except that it was divided into ‘things said’, ‘things done’ and ‘things revealed’. Initiates who were allowed to see the last stage were known as *epoptai* (‘viewers’). The Mysteries provided an intense personal involvement and an emotional experience of the highest order. Initiation, as the quotation from Sophocles shows, was regarded with reverence. The rites were said to ‘inspire those who take part in them with sweeter hopes regarding both the end of life and all eternity’. (*World of Athens*, 3.50–2)

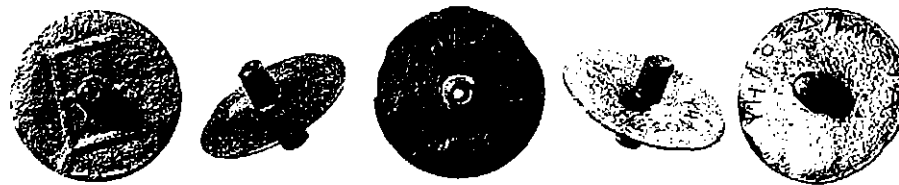
G

[The incident with Lysias and Metaneira is not the only one that Apollodoros quotes. He goes on to Neaira's later career, which takes her all over Greece, but always in the company of men of wealth and high social position. They include Simos, a Thessalian, who brought her to Athens for the great Panathenaia, Xenokleides the poet and Hipparchos the actor; then Timanoridas from Corinth and Eukrates from Leukadia eventually decide to buy Neaira outright from Nikarete, and do so for 30 mnas. She lives a long time with them. No wonder that Strymodoros struggles to keep up...]

In *World of Athens*: Solon 1.20; Hippias 5.48; sophists 5.44–9, 8.22ff.

Strymodoros' memory lets him down.

- STP. ἀπολοίμην, εἰ μνημονεύω –
ΚΩ. δοκεῖς μοι, ὦ Στρυμόδωρε, εἰς ἀπορίαν τινὰ καταστῆναι. μὴ οὖν ἐπικάλυπτε τὴν ἀπορίαν, αἰσχυρόμενος τὸν Εὐεργίδην, ἀλλὰ λέγε μοι ὁ ἀπορεῖς.
- STP. ἐγὼ σοι ἔρῳ, ὦ Κωμία, ὁ ἀπορῶ. διὰ τί μνεῖαν ἐποίησατο ὁ Ἀπολλόδωρος 5
τοῦ Λυσίου καὶ τῆς Μετανεΐρας; οὐ γὰρ μνημονεύω ἔγωγε. βουλοίμην μεντὰν νῆ Δία μνημονεύειν ἃ λέγει ὁ ἀντίδικος. εἴθε μνημονέοιμι πάνθ' ἃ λέγει, καὶ ἀπολοίμην, εἰ μνημονεύω. πῶς γὰρ ἂν δικαίως τιθεῖτο τις τὴν ψῆφον, μὴ μνημονεύσας τοὺς λόγους;
- ΚΩ. χαλεπὸν δὴ ἐστὶ τῷ δικαστῇ διακρίνειν τὴν δίκην, μὴ μνημονεύοντι 10
πάνθ' ἃ λέγει ὁ κατηγορὸς. εἰ μέντοι σοφιστῆς γένοιτο σύ, ῥαδίως ἂν μνημονεύσας πάντας τοὺς λόγους, ὦ Στρυμόδωρε, ὡς ἔοικε, καὶ οὐκ ἂν ἐπιλάθοιο τῶν λεχθέντων. ἀλλ' ὥσπερ Ἰππίας τις, ἅπαξ ἀκούσας, πάντα μνημονεύσας ἂν.
- STP. ὥσπερ Ἰππίας; εἴθε Ἰππίας γενοίμην ἐγώ. 15
ΚΩ. εἰ νῦν Ἰππίας ἦσθα, οἷός τ' ἂν ἦσθα καταλέγειν πάντας τοὺς ἀπὸ Σόλωνος ἄρχοντας. ὁ γὰρ Ἰππίας, ἅπαξ ἀκούσας, ἐμνημόνευε πεντήκοντα ὀνόματα.
- STP. ὦ τῆς τέχνης. εἴθε τοσαῦτα μνημονεύσαιμι. ἀλλ' ἐγὼ φύσει σοφὸς οὐκ εἰμί. 20
εἰ πάντες οἱ σοφισταὶ με διδάσκοιεν, οὐκ ἂν οἴοι τ' εἶεν σοφιστὴν με ποιεῖν. ἀλλ' εἰ Ἰππίας ἡμῖν νῦν συνεγίγνετο, πῶς ἂν ἐδίδασκέ με, καὶ τί ἂν ἔλεγεν; καὶ πῶς ἂν ἐμάνθανον ἐγώ;
- ΚΩ. εἴθε ταῦτα εἰδείην, ὦ Στρυμόδωρε. εἰ γὰρ ταῦτα ἤδη ἐγώ, πλούσιος ἂν ἦ 25
τὸ νῦν, καὶ οὐ πένης οὐδὲ δικαστής.
- STP. οἴμοι. ἐγὼ γάρ, ὥσπερ γέρων τις, ἐπιλανθάνομαι πάνθ' ἃ ἀκούω, τῶν τε νόμων καὶ τῶν λόγων καὶ τῶν μαρτυριῶν. εἰ δέ τις τοσαῦτα ἐπιλάθοιτο, πῶς ἂν δικάσειε τὴν δίκην καὶ τὴν ψῆφον θεῖτο ἂν;
- ΚΩ. οὐκ οἶδ' ἔγωγε, ὦ Στρυμόδωρε. οὐ γὰρ ἂν γένοιτό ποτε ἀγαθὸς δικαστής, εἰ μὴ μνημονεύσειε τὰ ὑπὸ τοῦ κατηγοροῦ λεχθέντα. ἀλλ'



ΨΗΦΟΙ ΔΗΜΟΣΙΑΙ

ὅπως προθύμως προσέξεις τὸν νοῦν τοῖς λόγοις καὶ τοῖς νόμοις καὶ ταῖς μαρτυρίαις. τοῦτο γὰρ ποιοῦντες, ῥαδίως τὴν ψῆφον τίθενται οἱ δικασταί.

STP. ἀπόλοιτο οἵτινες, δικασταὶ ὄντες, ἐπιλανθάνονται ἃ λέγουσιν οἱ ἀντίδικοι.

30

Vocabulary for Section Twelve G

Grammar for 12G

- 'Would-should' conditions: future 'remote' and present 'contrary to fact'
- Wishes: 'Would that/O that ...'
- ὅπως + future indicative 'see to it that'
- Optative forms of εἰμί 'I am', εἶμι 'I (shall) go', οἶδα 'I know'

ἂν (+ opt.) 'would'	μέντ'αν=μέντοι ἂν	εἴθε (+ opt.) I wish that! would that!
ἂν (+ impf.) 'would'	μνεῖ-α, ἡ mention (1b)	ἐπιλανθάνομαι (ἐπιλαθ-) forget (+ gen.)
ἅπαξ once	μνημονεύ-ω remember	καταλέγω (κατεπι-) recite, list
ἄρχων (ἄρχοντ-), ὁ archon (3a)	ὅπως (+ fut. ind.) see to it that	μαρτυρίᾱ, ἡ evidence, witness (1b)
διακρίν-ω determine, judge	πένης (πενητ-), ὁ poor man (3a)	μνεῖᾱ, ἡ mention (1b)
εἰ (+ opt.) 'if... were to'	πεντήκοντα fifty	μνημονεύω remember
εἰ (+ impf.) 'if... were -ing'	πλούσι-ος -α -ον rich, wealthy	ὅπως (+ fut. ind.) see to it that
εἰδείην optative of οἶδα	Σόλων (Σολων-), ὁ Solon (3a)	πένης (πενητ-), ὁ poor man (3a)
εἴθε (+opt.) I wish that! would that!	(famous statesman)	(or adj., poor)
ἔοικε it seems (reasonable)	συγγίγν-ομαι (συγγεν-) be with (+ dat.)	πλούσιος ἂν on rich, wealthy
ἐπικαλύπτ-ω conceal, hide	φύσ-ις, ἡ nature (3e)	συγγίγνομαι (συγγεν-) be with, have intercourse with (+ dat.)
ἐπιλανθάν-ομαι (ἐπιλαθ-) forget (+ gen.)		
Ἰππί-ας, ὁ Hippias (1d) (a sophist)	Vocabulary to be learnt	
καταλέγ-ω recite, list	ἂν (use of, in conditionals, see Grammar 151-2)	
μαρτυρί-α, ἡ evidence, witness (1b)		

H

[Eventually, Timanoridas and Eukrates both decide to get married. They give Neaira the chance to buy her freedom for 20 mnas (as against the 30 they gave for her). She collects donations from old admirers, of which the handsomest sum comes from an Athenian acquaintance, Phrynion. In gratitude to Phrynion, Neaira goes to live with him in Athens, where she mixes with the highest and wealthiest levels of Athenian male society.]

In *World of Athens*: metics and *xenoi* 5.4, 5.67ff.; symposia 5.25, 5.30, 8.90.

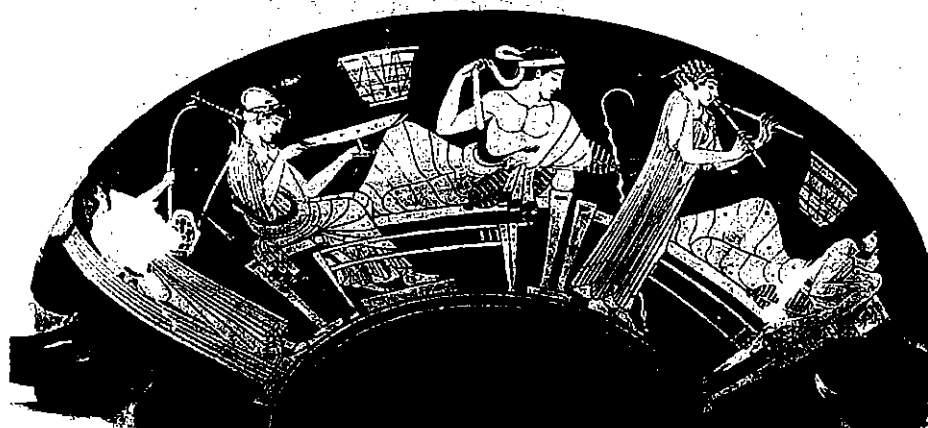
Neaira runs away from Phrynion and meets Stephanos.

ὁ τοῖνον Φρυνίων, καταθεῖς τὸ ἀργύριον ὑπὲρ Νεαίρας ἐπ' ἐλευθερίᾳ, ὥχετο
 Ἀθήναζε ἀπάγων αὐτήν, ἀλλ' ἀφικόμενος Ἀθήναζε ἀσελγῶς ἐχρήτο αὐτῇ καὶ ἐπὶ
 τὰ δεῖπνα ἔχων αὐτήν πανταχοῖ ἐπορεύετο, ἐκώμαζε τ' αἰεὶ μετ' αὐτῆς. Νεαίρα δέ,
 ἐπειδὴ ἀσελγῶς προὔπηλακίζετο ὑπὸ τοῦ Φρυνίωνος καὶ οὐχ, ὡς ᾤετο, ἡγαπᾶτο,
 συνεσκεύαστο πάντα τὰ Φρυνίωνος ἐκ τῆς οἰκίας καὶ τὰ ἱμάτια καὶ τὰ χρυσία, ἃ
 Φρυνίων αὐτῇ ἔδωκεν. ἔχουσα δὲ ταῦτα πάντα, καὶ θεραπαίνας δύο, Θραῦτταν καὶ
 Κοκκαλίην, ἀποδιδράσκει εἰς Μέγαρα. διέτριψε δὲ Νεαίρα ἐν τοῖς Μεγάροις δύο
 ἔτη, ἀλλ' οὐκ ἔδύνατο ἱκανὴν εὐπορίαν παρέχειν εἰς τὴν τῆς οἰκίας διοίκησιν. τότε
 δ' ἐπιδημήσας ὁ Στέφανος οὐτοσί εἰς τὰ Μέγαρα, κατήγετο ὡς αὐτήν, ἐταίραν οὖσαν.
 ἡ δὲ Νεαίρα, διηγησαμένη πάντα τὰ πράγματα καὶ τὴν ὕβριν τοῦ Φρυνίωνος, ἔδωκε
 Στεφάνῳ πάνθ' ἃ ἔχουσα ἐξῆλθεν ἐκ τῶν Ἀθηνῶν, ἐπιθυμοῦσα μὲν τῆς ἐνθάδε
 οἰκίσεως, φοβουμένη δὲ τὸν Φρυνίωνα. ᾗδει γὰρ ἀδικηθέντα μὲν τὸν Φρυνίωνα
 ὑφ' αὐτῆς καὶ ὀργιζόμενον αὐτῇ, σοβαρὸν δὲ καὶ ὀλίγων αὐτοῦ τὸν τρόπον ὄντα.
 δοῦσα οὖν Νεαίρα πάντα τὰ αὐτῆς τῷ Στεφάνῳ, προῖσταται ἐκεῖνον αὐτῆς.

5

10

15



ἐκώμαζε τ' αἰεὶ μετ' αὐτῆς

Vocabulary for Section Twelve H

Grammar for 12H-I

- Participial constructions in reported speech
- The future passive

ἀγαπά-ω love

ἀπο-διδράσκ-ω run off

ἀργύρι-ον, τό silver, money (2b)

ἀσελγῶς disgracefully

δεῖπν-ον, τό dinner-party (2b)

διατρίβ-ω spend time

διηγέ-ομαι reveal, describe.

explain

διοίκησ-ις, ἡ management (3e)

ἐπὶ (+ dat.) for the purpose of

ἐπιδημέ-ω come into town, live

ἐπιθυμέ-ω desire (+ gen.)

ἔτ-ος, τό year (3c)

εὐπορί-α, ἡ resources (1b)

θεράπαιν-α, ἡ slave girl (1c)

Θραῦττ-α, ἡ Thratta (1c) (one of

Neaira's slaves)

ἱκαν-ός -ῃ -όν sufficient

κατάγ-ομαι lodge

κατατίθη-μι (καταθε-) pay

Κοκκαλί-ν-η, ἡ Kokkaline (1a)

(slave of Neaira)

κωμάζ-ω revel

Μέγαρ-α, τὰ Megara (2b) (a

town on the isthmus)

οἶχ-ομαι go

ὀλίγωρ-ος -ον contemptuous

ὀργίζ-ομαι grow angry with

(+ dat.)

πανταχοῖ everywhere

προῖστα-μαι make x (acc.)

sponsor of y (gen.)

προπηλακίζ-ω treat like dirt,

insult

σοβαρ-ός -ά -όν pompous

συσκευάζ-ομαι gather up, collect

τοῖνον well then (resuming
argument)

τρόπ-ος, ὁ manner, way (2a)

Φρυνίων (Φρυνίων-), ὁ

Phrynion (3a) (owner of
Neaira)

χρυσί-ον, τό gold (trinkets or
money) (2b)

Vocabulary to be learnt

ἀργύριον, τό silver, money (2b)

διατρίβω pass time, waste time

ὀργίζομαι grow angry with

(+ dat.)

τοῖνον well then (resuming and

pushing argument on

further)

τρόπος, ὁ way, manner (2a)

Men's other women

Concubines (*pallakai*), courtesans (*hetairai*, literally 'companions') and prostitutes (*pornai*) would normally not be of Athenian birth. Alcibiades was notorious for not merely having numerous mistresses but also keeping concubines, slave and free, in addition to his aristocratic wife ... Concubines had some legal status and offering one's services as a prostitute was legal, and indeed taxed (the *pornikon telos*). Prostitutes seem to have been readily available ... They ranged in class and expensiveness from the brothel-girls of the Peiraieus; through the rather more sophisticated *aulos*-girls an Athenian might hire to enliven a male drinking-party (*sumposion*); to the educated courtesans euphemistically known as *hetairai*. The ways in which some *hetairai* verged on respectability is well brought out in Xenophon's *Memoirs of Socrates*, in the story of Socrates' conversation with a woman named Theodote. In an artful display of studied innocence Socrates, noting Theodote's wealth, gradually teases out of her its true source – her rich lovers. The passage incidentally lists the chief sources of wealth in Athens, in order of their importance: 'Socrates asked "Have you an estate, Theodote?" "No." "Then perhaps you get your income from house-property". "No." "Well, does it come from some manufacturing business?" "No." "Then what *do* you live on?" "The contributions of kind friends ..."' (*World of Athens*, 5.30–1)

1

Neaira sets up home with Stephanos in Athens. Phrynion hears of it and demands Neaira's return and compensation from Stephanos.

In *World of Athens*: phratries 3.53–4; sycophants 6.54; polemarch 1.17; arbitration 6.49.

ὁ δὲ Στέφανος οὐτοσί εἰς μεγίστην ἐλπίδα κατέστησε Νέαιραν ἐν τοῖς Μεγάροις τῷ λόγῳ. ἐκόμπαζε γὰρ τὸν μὲν Φρυνίωνα οὐχ ἄψοσθαι αὐτῆς οὐδέποτε, αὐτὸς δὲ γυναῖκα αὐτὴν ἔξειν. ἔφη δὲ καὶ τοὺς παῖδας αὐτῆς εἰσαχθήσεσθαι εἰς τοὺς φράτερας ὡς αὐτοῦ ὄντας, καὶ πολίτας γενήσεσθαι, ἀδικηθήσεσθαι δ' αὐτὴν ὑπ' οὐδενὸς ἀνθρώπων. ταῦτα δ' εἰπὼν, ἀφικνεῖται αὐτὴν ἔχων δεῦρο ἐκ τῶν Μεγάρων, καὶ παιδία μετ' αὐτῆς τρία, Πρόξενον καὶ Ἀρίστων καὶ παῖδα κόρη, ἣ νυνὶ Φανῶ καλεῖται.

καὶ εἰσάγει αὐτὴν καὶ τὰ παιδία εἰς τὸ οἰκίδιον ὃ ἦν αὐτῷ Ἀθήνησι παρὰ τὸν ψιθυριστὴν Ἑρμῆν, μεταξὺ τῆς Δωροθέου τοῦ Ἐλευσινίου οἰκίας καὶ τῆς Κλεινομάχου. δυοῖν δὲ ἔνεκα ἦλθεν ἔχων αὐτὴν, ὡς ἐξ ἀτελείας ἔξων καλὴν ἑταίραν καὶ ὡς ἐργασομένην αὐτὴν καὶ θρέψουσιν τὴν οἰκίαν. εὖ γὰρ ᾗδει Στέφανος ἄλλην πρόσδοτον οὐκ ἔχων οὐδὲ βίον, εἰ μὴ τι λαβὼν διὰ τὴν συκοφαντίαν. ὁ δὲ Φρυνίων, πυθόμενος Νέαιραν ἐπιδημοῦσαν καὶ οὔσαν παρὰ Στεφάνῳ, παραλαβὼν νεανίσκους μεθ' αὐτοῦ, ἦλθεν ἐπὶ τὴν οἰκίαν τὴν τοῦ Στεφάνου, ὡς ἄξων αὐτὴν. ἀφαιρουμένου δὲ αὐτὴν τοῦ Στεφάνου κατὰ τὸν νόμον εἰς ἐλευθερίαν, κατηγγύησεν αὐτὴν ὁ Φρυνίων πρὸς τῷ πολεμάρχῳ, ἡγούμενος αὐτὴν δούλην εἶναι αὐτῷ, τὰ χρήματα ὑπὲρ αὐτῆς καταθέντι.

Vocabulary for Section Twelve I

ἀδικηθήσεσθαι 'would be harmed' (ἀδικέω)
Ἀθήνησι at Athens
ἅπτομαι touch (+ gen.)
Ἀρίστων (Ἀριστων-), ὁ Ariston (3a) (*Neaira's son*)
ἀτέλει-α, ἡ exemption, immunity (ἐξ ἀτελείας=free) (1b)
ἄψοσθαι fut. inf. of ἅπτομαι
δυοῖν two (sc. 'reasons')
Δωρόθε-ος, ὁ Dorotheos (2a) (*Athenian householder*)
εἰσαχθήσεσθαι 'would be introduced' (εἰσάγω)
Ἐλευσίνι-ος -α -ον of Eleusis
ἐλπ-ίς (ἐλπίδ-), ἡ hope (3a)
ἐξ- =fut. stem ἔχω
ἐπιδημέ-ω be in town
ἐργάζομαι work
Ἑρμ-ῆς, ὁ Hermes (1d)

θρεψ- = fut./aor. stem of τρέφω
κατατίθη-μι (καταθε-) pay
κατεγγυά-ω compel x (acc.) to give securities
Κλεινόμαχ-ος, ὁ Kleinomakhos (2a) (*Athenian householder*)
κομπάζ-ω boast
κόρ-η, ἡ girl, maiden (1a)
Μέγαρ-α, τὰ Megara (2b)
μεταξύ (+ gen.) between
οἰκίδι-ον, τό house, small house (2b)
παραλαμβάν-ω (παραλαβ-) take
πολέμαρχ-ος, ὁ Polemarch (2a) (*state official*)
Πρόξεν-ος, ὁ Proxenos (2a) (*son of Neaira*)
πρός (+ dat.) before
πρόσοδ-ος, ἡ income (2a)

πυνθάν-ομαι (πυθ-) learn, hear, discover
συκοφαντί-α, ἡ informing (1b)
τρέφ-ω (θρεψ-) maintain, keep
Φανῶ, ἡ Phano (*Neaira's daughter*)
φράτηρ (φρατερ-), ὁ member of phratry (3a) (*a group of families, with certain religious and social functions*)
ψιθυριστ-ής ὁ whisperer (1d)
ὡς (+ fut. part.) in order to
ὡς ἄξων in order to take
ὡς ἔξων in order to have
ὡς ἐργασομένην αὐτὴν καὶ θρέψουσιν in order for her to work and maintain

Vocabulary to be learnt
Ἀθήνησι(v) at Athens

ἐλπίς (ἐλπίδ-), ἡ hope, expectation (3a)
ἐπιδημέω come to town, be in town

ἐργάζομαι work, perform
κατατίθημι (καταθε-) put down, pay, perform
οἰκίδιον, τό small house (2b)

παραλαμβάνω (παραλαβ-) take, receive from

The settlement

One way of avoiding a court-case was to appoint three arbitrators to reach a decision. Both parties would appoint their own representative, and would agree on a third 'neutral'. The decision of these three was final and binding. Here is the translation of the passage in which Apollodoros explains what happened, giving the details of the arbitration and the evidence for it:

'The case Phrynion brought against Stephanos rested on two points: first, that Stephanos had taken Neaira from him and had asserted that she was free, and second, that Stephanos had taken possession of all the goods that Neaira had brought with her from Phrynion's house. But their friends brought them together and persuaded them to submit their quarrel to arbitration (δίαίτα). Satyros, from Alopeke, the brother of Lakedaimonios, acted as arbitrator on Phrynion's behalf, while Saurias from Lamprai acted for Stephanos here. Both sides also agreed to make Diogeiton from Akharnai the third member of the panel. These men met in the sacred place and heard the facts from both sides and from Neaira herself. They then gave their decision, which met with agreement from both sides. It was:

- that the woman should be free and her own mistress (αὐτῆς κυρία);
- that she should return to Phrynion everything she had taken with her from his house, apart from the clothes and gold jewellery and the female servants (since these had been bought for her own personal use);
- that she should live with each man on alternate days, although if the men reached any other mutually satisfactory arrangement, it should be binding;
- that maintenance for the woman should be provided by whichever of them had her in his keeping at the time;
- that from now on the two men should be on friendly terms and should harbour no further resentment against each other.

Such were the terms of the reconciliation between Phrynion and Stephanos which the arbitrators brought about in regard to this woman Neaira.

To prove that these statements of mine are true, the clerk shall read you the depositions regarding these matters.

Evidence

'Satyros from Alopeke, Saurias from Lamptraí and Diogeiton from Akharnai depose that, having been appointed arbitrators in the matter of Neaira, they brought about a reconciliation between Stephanos and Phrynion, and that the terms on which the reconciliation was brought about were such as Apollodoros produces.'

Section Thirteen A-I: Neaira as married woman

Introduction

Apollodoros has now established that Neaira is non-Athenian. He has sketched her past as a slave and prostitute in Corinth, detailed a number of her lovers, and shown how she came to live with Stephanos in Athens. Now that it has been proved that Neaira is non-Athenian, Apollodoros has to prove that she is living with Stephanos *as his wife*. A formal betrothal was normally validated by witnesses and the marriage itself confirmed by cohabitation to produce legitimate heirs. Apollodoros, however, produces no evidence of the birth of children to Neaira and Stephanos. In the absence of evidence from such children, Apollodoros concentrates on establishing the marriage of Stephanos and Neaira in other ways. The most important evidence is that Stephanos attempted to pass off Neaira's children *as if they were his own children* (as he indeed boasted that he would do at 12. I.).

In *World of Athens*: divorce and dowry 5.11, 16, 19.

Proving identity

Athenians had no birth certificates and no state registry of births. Nor were scientific methods of proof available to decide paternity. Instead, legitimacy and citizenship were most easily demonstrated to the satisfaction of a large citizen jury by producing witnesses who would testify to a child's introduction as an infant into a phratry at the *Apatouria* festival and into the deme at the age of majority. One of the best examples of what could be involved is provided by a speech ([Demosthenes], *Against Euboulides* 57) written for a man who had been voted off the register of his deme in 346/5 ... The speaker needed to show not that he had been registered in the deme, for that was not in question – he had even served as its chief official (δήμαρχος) – but that he had been *legitimately* so registered. To do so he first cites as witnesses of his father's legitimacy five of his father's male kinsmen by birth and several of his male kinsmen by marriage (his father's female cousins' husbands); then his father's φράτερες (fellow phratry members), those with whom he shares his Ἀπόλλων Πατρώιος and Ζεὺς Ἐρκεῖος and the same family tombs, and his father's fellow deme members. With women, on the other hand, it was much harder to establish legitimacy, since they were not registered in a deme. So to prove his mother's Athenian descent, the speaker cites, apart from a similar range of male kinsmen, only the φράτερες and fellow deme members of his mother's male kinsmen. As for his own life history, he first calls witnesses to his mother's (second) marriage and then presents evidence of his induction into phratry and, most important, deme. (*World of Athens*, 5.12–14)

A

Stephanos marries off Neaira's daughter Phano to the Athenian Phrastor, pretending that Phano was a true-born Athenian girl. Phrastor discovers the truth, and wants a divorce.

ὅτι μὲν τοίνυν ἐξ ἀρχῆς δούλη ἦν Νεαίρα καὶ ἑταίρα, καὶ ἀπέδρα ἀπὸ τοῦ Φρυνίωνος εἰς Μέγαρα, καὶ ὁ Φρυνίων ἐπανελθοῦσαν Ἀθήναζε αὐτὴν κατηγγύησε πρὸς τῷ πολεμάρχῳ ὡς ξένην οὖσαν, δηλὰ ἐστὶ τὰ τεκμήρια.

νῦν δὲ βούλομαι ὑμῖν ἐπιδεῖξαι ὅτι Στέφανος αὐτὸς καταμαρτυρεῖ Νεαίρας ὡς, ξένη οὖσα, συνοικεῖ αὐτῷ ὡς γυνή.

ἦν γὰρ τῇ Νεαίρᾳ θυγάτηρ, ἣν ἤλθεν ἔχουσα εἰς τὴν τοῦ Στεφάνου οἰκίαν. καὶ Ἀθήναζε ἐλθόντες, τὴν κόρην ἐκάλουν Φανῶ. πρότερον γὰρ Στρυβήλη ἐκαλεῖτο, πρὶν Ἀθήναζε ἐλθεῖν. αὕτη δὲ ἡ κόρη ἐξεδόθη ὑπὸ τοῦ Στεφάνου τουτουί, ὥσπερ αὐτοῦ θυγάτηρ οὖσα καὶ ἐξ ἀστῆς γυναικός, ἀνδρὶ Ἀθηναίῳ, Φράστορι Αἰγίλει. καὶ προῖκα ἔδωκεν ὁ Στέφανος τριάκοντα μνᾶς. καὶ δὴ ἴστε τὴν Φανῶ, πρὶν συνοικεῖν τῷ Φράστορι, τὴν τῆς μητρὸς φύσιν καὶ ἀκολασίαν μαθοῦσαν. ἐπειδὴ οὖν ἤλθεν ὡς τὸν Φράστορα, ὃς ἀνὴρ ἐργάτης ἦν καὶ ἀκριβῶς τὸν βίον συνελέγετο, οὐκ ἠπίστατο τοῖς τοῦ Φράστορος τρόποις ἀρέσκειν.

ὁρῶν δὲ ὁ Φράστωρ αὐτὴν οὔτε κοσμίαν οὖσαν οὔτ' ἐθέλουσαν πείθεσθαι αὐτῷ, ἅμα δὲ πυθόμενος σαφῶς τὴν Φανῶ οὐ Στεφάνου ἀλλὰ Νεαίρας θυγατέρα οὖσαν, ὠργίσθη μάλιστα, ἡγούμενος ὑπὸ Στεφάνου ὑβρισθῆναι καὶ ἐξαπατηθῆναι. ἔγχε γὰρ τὴν Φανῶ πρὶν εἰδέναι αὐτὴν Νεαίρας οὖσαν θυγατέρα. ἐκβάλλει οὖν τὴν Φανῶ, ἐνιαυτὸν συνοικήσας αὐτῇ, κυοῦσαν, καὶ τὴν προῖκα οὐκ ἀποδίδωσιν. ἀλλ' εἰ ὑπὸ Στεφάνου μὴ ἐξηπατήθη ὁ Φράστωρ καὶ Φανῶ γνησίᾳ ἦν, ἢ οὐκ ἂν ἐξέβαλεν αὐτὴν ὁ Φράστωρ, ἢ ἀπέδωκεν ἂν τὴν προῖκα.

ἐκπεσούσης δὲ Φανοῦς, ἔλαχε Στέφανος δίκην τῷ Φράστορι, κατὰ τὸν νόμον ὃς κελεύει τὸν ἄνδρα τὸν ἀποπέμποντα τὴν γυναῖκα ἀποδίδοναι τὴν προῖκα. λαχόντος δὲ Στεφάνου τὴν δίκην ταύτην, γράφεται Φράστωρ Στέφανον τουτονὶ γραφὴν κατὰ τὸν νόμον ὃς οὐκ ἔῃ τινα ἐγγυῆσαι τὴν ξένης θυγατέρα ἀνδρὶ Ἀθηναίῳ. γνοὺς δὲ Στέφανος ὅτι ἐξελεγχθήσεται ἀδικῶν καὶ ὅτι, ἐξελεγχθεὶς, κινδυνεύσει



Women working in the home weaving and spinning

ταῖς ἐσχάταις ζημίαις περιπεσεῖν (ξένης γὰρ θυγάτηρ ἦν ἡ Φανῶ), διαλλάττεται πρὸς τὸν Φράστορα καὶ ἀφίσταται τῆς προικὸς καὶ ἀνείλετο τὴν δίκην. καὶ πρὶν εἰς δικαστήριον εἰσελθεῖν, καὶ ὁ Φράστωρ ἀνείλετο τὴν γραφὴν. ἀλλ' εἰ ἀστῆς θυγάτηρ ἦν Φανῶ, οὐκ ἂν διηλλάχθη Στέφανος.

Vocabulary for Section Thirteen A

Grammar for 13A-B

- Aorist infinitive passive
- Future participles active, middle and passive
- ὡς + future participle
- πρὶν + infinitive

Αἰγίλ-εὺς, ὁ of the deme Aigileia (3g)

ἀκολασί-α, ἡ extravagance (1b) ἂν (+ aor. indic.) 'would have ...'

ἀναιρέ-ομαι (ἀνελ-) take away ἀπέδρα 3rd s. aor. of

ἀποδιδράσκω ἀποδιδράσκ-ω (ἀποδρα-) run off ἀποδίδω-μι (ἀποδο-) return, give back

ἀποπέμπ-ω send away, divorce ἀφίστα-μαι give up any claim to (+gen.)

γαμέ-ω (γμη-) marry γνήσι-ος -α -ον legitimate διαλλάττ-ομαι πρὸς be reconciled with

ἐγγυά-ω engage, promise εἰ (+ aor. ind.) 'if ... had-ed ...'

ἐκβάλλ-ω (ἐκβαλ-) divorce ἐκδίδω-μι (ἐκδο-) give in marriage

ἐκπίπτ-ω (ἐκπεσ-) be divorced ἐνιαυτ-ός, ὁ year (2a)

ἐξαπατηθῆναι 'had been deceived' (ἐξαπατάω) ἐξεδόθη aor. pass. of ἐκδίδωμι

ἐξελέγχ-ω convict ἐπιδείκνυ-μι (ἐπιδειξ-) show, demonstrate

ἐργάτ-ης, ὁ working man (1d) ζημί-α, ἡ penalty (1b)

ἠπίστατο impf. of ἐπίσταμαι know how to (+ inf.)

καὶ δὴ and really, and as a matter of fact καταμαρτυρέ-ω give evidence against (+ gen.)

κατεγγυά-ω demand securities from κινδυνεύ-ω run a risk of (+ inf.)

κόρη, ἡ maiden, girl (1a) κόσμι-ος -α -ον well-behaved

κυέ-ω be pregnant λαγχάν-ω (λαχ-) bring (a suit) against (+ dat.)

Μέγαρα, τὰ Megara (2b) μν-ᾶ, ἡ mina (=60 drachmas) (1b)

περιπίπτ-ω (περιπεσ-) meet with (+ dat.) πολέμαρχ-ος, ὁ the Polemarch (2a) (magistrate dealing with lawsuits involving aliens)

πρὶν before (+ inf.) προίξ (προικ-), ἡ dowry (3a) πρὸς (+ dat.) before

πυνθάν-ομαι (πυθ-) learn, hear Στρυβήλ-η, ἡ Strybele (1a) (Phano's former name)

συλλέγ-ομαι make, collect τριάκοντα thirty (indecl.)

ὕβριζ-ω treat disgracefully ὕβρισθῆναι 'had been treated disgracefully' (aor. pass. inf. of ὕβριζω)

Φανοῦς Phano (gen. s.) (see List of Proper Names for full declension)

Φανῶ Phano (acc. s.) (see List of Proper Names for full declension)

Φράστωρ (Φραστορ-), ὁ Phrastor (3a) (Phano's husband)

φύσ-ις, ἡ nature, temperament (3e)

Vocabulary to be learnt

ἀποδίδωμι (ἀποδο-) give back, return

ἀποπέμπω send away, divorce ἀφίσταμαι (ἀποστα-) relinquish claim to; revolt from

ἐγγυάω engage, promise ἐκβάλλω (ἐκβαλ-) throw out; divorce

ἐκδίδωμι (ἐκδο-) give in marriage ἐκπίπτω (ἐκπεσ-) be thrown out, divorced

ἐξελέγχω convict, refute, expose ζημίᾱ, ἡ fine (1b)

ἠπιστάμην impf. of ἐπίσταμαι know how to (+ inf)

καὶ δὴ and really; as a matter of fact; let us suppose; there! look!

κατεγγυάω demand securities from (+ acc.)

κόρη, ἡ maiden, girl (1a) μνᾶ, ἡ mina (100 drachmas) (1b)

προίξ (προικ-), ἡ dowry (3a) ὕβριζω treat violently, disgracefully

φύσις, ἡ nature, temperament, character (3e)

B

Phrastor then falls ill but, not wishing to die childless, decides to take back Phano and her son.

In *World of Athens*: women in the family 5.17ff.

βούλομαι δ' ὑμῖν παρέχειν ἑτέραν μαρτυρίαν τοῦ τε Φράστορος καὶ τῶν φρατέρων αὐτοῦ καὶ τῶν γεννητῶν, ὥς ἐστι ξένη Νεαῖρα αὐτή. οὐ πολλῷ χρόνῳ γὰρ ὕστερον ἢ ἐξεπέμφθη ἡ τῆς Νεαίρας θυγάτηρ, ἡσθένησεν ὁ Φράστωρ καὶ πάνυ πονηρῶς διετέθη καὶ εἰς πᾶσαν ἀπορίαν κατέστη. καί, πρὶν αὐτὸν ἀσθενεῖν, πρὸς τοὺς οἰκέτους αὐτοῦ διαφορά ἦν παλαιὰ καὶ ὀργή καὶ μῖσος. καὶ ἅπαις ἦν Φράστωρ. ἀλλ' εἰς ἀπορίαν καταστάς, ὑπὸ τε τῆς Νεαίρας καὶ τῆς Φανοῦς ἐψυχαγωγείτο. ἐβάδιζον γὰρ πρὸς αὐτόν, ὥς θεραπεύσουσαι καὶ προθύμως ἑπιμελησόμεναι (ἐρῆμος δὲ τῶν θεραπευσόντων ἦν Φράστωρ), καὶ ἔφερον τὰ πρόσφορα τῇ νόσῳ καὶ ἐπεσκοποῦντο. ἴστε δὴ που καὶ ὑμεῖς αὐτοί, ὧς ἄνδρες δικασταί, ὥς ἀξία πολλοῦ ἐστὶ γυνὴ ἐν ταῖς νόσοις, παροῦσα κάμνοντι ἀνθρώπῳ.

τοῦτο οὖν ποιουσῶν αὐτῶν, ἐπίσθη Φράστωρ, πρὶν ὑγιαίνειν, πάλιν λαβεῖν τὸ τῆς Φανοῦς παιδίον καὶ ποιήσασθαι υἱὸν αὐτοῦ. τοῦτο δὲ τὸ παιδίον ἔτεκε Φανῶ ὅτε ἐξεπέμφθη ὑπὸ τοῦ Φράστορος κυοῦσα. καὶ πρὶν ὑγιαίνειν, ὑπέσχετο δὴ τοῦτο ποιήσειν ὁ Φράστωρ, λογισμὸν ἀνθρώπινον καὶ ἐοικότα λογιζόμενος, ὅτι πονηρῶς μὲν ἔχει καὶ οὐκ ἐλπίζει περιγενήσεσθαι, ἐβούλετο δὲ ἀναλαβεῖν τὸ τῆς Φανοῦς παιδίον πρὶν ἀποθανεῖν (καίπερ εἰδὼς αὐτὸν οὐ γνήσιον ὄντα), οὐκ ἐθέλων τοὺς οἰκέτους λαβεῖν τὰ αὐτοῦ, οὐδ' ἅπαις ἀποθανεῖν. εἰ γὰρ ἅπαις ἀπέθανε Φράστωρ, οἱ οἰκεῖοι ἔλαβον ἂν τὰ αὐτοῦ.

Vocabulary for Section Thirteen B

ἂν (+ aor. ind.) 'would have ...'	ἐοικ-ώς (ἐοικот-) reasonable	περιγίγν-ομαι survive
ἀναλαμβάν-ω take back	ἐπιμελέ-ομαι take care of (+ gen.)	πονηρῶς poorly
ἀνθρώπιν-ος -η -ον human, mortal	ἐπισκοπέ-ομαι visit	πρὶν before (+ inf.)
ἅπαις (ἀπαίδ-) childless	ἐρῆμος -ον lacking in (+ gen.)	προθύμως readily, actively
ἀπέθανεν aor. of ἀποθνήσκω (ἀποθαν-) die	ἔτεκε see τίκω	πρόσφορ-ος -ον useful for (+ dat.)
ἀσθενέ-ω fall ill	ἔχ-ω (+adv.) be (in x condition)	τίκτ-ω (τεκ-) bear
γεννήτ-ης, ὁ member of <i>genos</i> (a smaller grouping of families within the phratry) (1d)	θεραπεύ-ω look after	τῶν θεραπευσόντων 'of those who would look after him'
γνήσι-ος -α -ον legitimate	κάμν-ω be ill	ὕγιαίν-ω be healthy, well
διατίθε-μαι be put in x (adv.) state	κυέ-ω be pregnant	ὕπισχνέ-ομαι (ὕποσχ-) promise (to) (+ fut. inf.)
διαφορ-ά, ἡ disagreement, differences (1b)	λογισμ-ός, ὁ calculation (2a)	φράτηρ (φρατερ-), ὁ member of phratry (family group) (3a)
εἰ (+aor. ind.) 'if ... had-ed'	μῖσ-ος, τό hatred (3c)	ψυχαγωγέ-ω win over
ἐκπέμπ-ω divorce	οἰκεῖ-ος, ὁ relative (2a)	ὥς (+ fut. part.) in order to
	ὀργ-ή, ἡ anger (1a)	ὥς θεραπεύσουσαι καὶ ... ἐπιμελησόμεναι 'to look after and take care of' (nom. pl. f.)
	παλαι-ός -ά -όν of old	
	παροῦσα being with (+ dat.) (part. of πάρεμι)	

Vocabulary to be learnt

ἀναλαμβάνω (ἀναλαβ-) take back, take up	ἔχω (+ adv.) be (in X condition)	πρὶν (+ inf.) before
ἅπαις (ἀπαίδ-) childless	λογισμός, ὁ calculation (2a)	πρόθυμος -ον ready, eager, willing, active
ἐκπέμπω send out, divorce	μῖσος, τό hatred (3c)	φράτηρ (φρατερ-), ὁ member of a phratry (a group of families with certain religious and social functions) (3a)
ἐπιμελόμαι care for (+ gen.)	οἰκέτιος, ὁ relative (2a)	ὥς (+ fut. part.) in order to
ἐρῆμος ὁ empty, deserted; devoid of (+ gen.)	οἰκέτιος ἂν ὁν related, domestic, family	
	ὀργή, ἡ anger (1a)	
	παλαιός ἂν ὁν ancient, old, of old	

C

Phrastor recovers and at once marries someone else. The status of Phano's son in the eyes of the Athenian γένος is made quite clear.

In *World of Athens*: citizenship 5.1ff., 13–14; legitimacy 5.12; oaths 3.27.

νῦν δὲ μεγάλῳ τεκμηρίῳ καὶ περιφανεῖ ἐγὼ ὑμῖν ἐπιδείξω ὅτι οὐκ ἂν ποτε ἔπραξε τοῦτο ὁ Φράστωρ, εἰ μὴ ἡσθένησε. ὥς γὰρ ἀνέστη ἡ ταχίστα ἐξ ἐκείνης τῆς ἀσθενείας ὁ Φράστωρ, λαμβάνει γυναικὰ ἀσθὴν κατὰ τοὺς νόμους, Σατύρου μὲν τοῦ Μελιτέως θυγατέρα γνησίαν, Διφίλου δὲ ἀδελφὴν· ὁ ὑμῖν ἐστὶ τεκμήριον, ὅτι οὐκ ἐκὼν ἀνέλαβε τὸ παιδίον, ἀλλὰ βιασθεὶς διὰ τὸ νοσεῖν καὶ τὸ ἅπαις εἶναι καὶ τὸ θεραπεύειν αὐτὰς αὐτὸν καὶ τὸ τοὺς οἰκέτους μισεῖν. εἰ γὰρ μὴ ἡσθένησε Φράστωρ, οὐκ ἂν ἀνέλαβε τὸ παιδίον.

Vocabulary for Section Thirteen C

Grammar for 13C

- Conditional clauses: past 'unfulfilled'; 'mixed'; and 'open/simple' (no ἂν)

ἀδελφ-ή, ἡ sister (1a)	ἐπιδείκνυ-μι (ἐπιδειξ-) show, prove	τὸ ἅπαις εἶναι childlessness
ἀσθένει-α, ἡ illness (1b)	Μελιτ-εύς, ὁ of the deme Melite	τὸ θεραπεύειν care, looking after
ἀσθενέ-ω be ill	(3g)	τὸ μισεῖν hating, hatred
γνήσι-ος -α -ον legitimate	περιφαν-ής -ές very evident	τὸ νοσεῖν being sick, illness
Δίφιλος-ος, ὁ Diphilos (2a) (the brother of Phrastor's new wife)	Σάτυρ-ος, ὁ Satyros (2a) (father of Phrastor's new wife)	ὥς τάχιστα as soon as
ἐκ-ών -οῦσα -όν willing(ly)	τὸ + inf.=noun	

καὶ δὴ καὶ ἄλλο τεκμήριον βούλομαι ὑμῖν ἐπιδείξαι ὅτι ξένη ἐστὶ Νέαιρα αὐτή. ὁ γὰρ Φράστωρ, ἐν τῇ ἀσθενείᾳ ὧν, εἰσήγαγε τὸν Φανοῦς παῖδα εἰς τοὺς φράτερας καὶ τοὺς Βρυτίδας, ὧν Φράστωρ ἐστὶ γεννήτης. ἀλλὰ οἱ γεννήται, εἰδότες τὴν γυναῖκα θυγατέρα Νεαίρας οὖσαν, καὶ ἀκούσαντες Φράστορα αὐτὴν ἀποπέμψαντα, ἔπειτα διὰ τὸ ἀσθενεῖν ἀναλαβεῖν τὸ παιδίον, ἀποψηφίζονται τοῦ παιδὸς καὶ οὐκ ἐνέγραφον αὐτὸν εἰς τὸ γένος. ἀλλ' εἰ ἀστῆς θυγάτηρ ἦν Φανῶ, οὐκ ἂν ἀπειψηφίσαντο τοῦ παιδὸς οἱ γεννήται, ἀλλ' ἐνέγραφον ἂν εἰς τὸ γένος. λαχόντος οὖν τοῦ Φράστορος αὐτοῖς δίκην, προκαλοῦνται αὐτὸν οἱ γεννήται ὁμόσαι καθ' ἱερῶν τελείων ἢ μὴν νομίζειν τὸν παῖδα εἶναι αὐτοῦ υἱὸν ἐξ ἀστῆς γυναικὸς καὶ ἐγγυητῆς κατὰ τὸν νόμον. προκαλουμένων δ' αὐτὸν τῶν γεννητῶν, ἔλιπεν ὁ Φράστωρ τὸν ὄρκον καὶ ἀπῆλθε πρὶν ὁμόσαι τὸν παῖδα γνήσιον εἶναι. ἀλλ' εἰ ὁ παῖς γνήσιος ἦν καὶ ἐξ ἀστῆς γυναικὸς, ὥμοσεν ἄν.

ἄν (+aor. ind.) 'would have'
ἀποψηφίζομαι vote against,
reject (+gen.)
ἀσθένεια, ἡ illness (1b)
Βρυτίδαι, οἱ the Brytidai (3a)
(name of *genos* to which
Phrastor belonged)
γεννήτ-ης, ὁ member of *genos*
(1d)
γέν-ος, τό *genos* (a smaller
group of families within the
phratry) (3c)
γνήσι-ος -α -ον legitimate
ἐγγράφ-ω enlist, register
ἐγγυητ-ός -ή- ὄν legally married
εἰ (+aor. ind.) 'if ... had-ed'
ἐπιδείκνυ-μι (ἐπιδείξ-) show,
prove

ἢ μὴν indeed, truly
θεραπεύ-ω tend, look after
ἱερ-ά, τά sacrifices (2b)
κατά (+gen.) by, in name of
λαγχάν-ω (λαχ-) bring (a suit)
against (+dat.)
λείπ-ω (λιπ-) leave, abandon
νοσέ-ω be sick
ὀμνυ-μι (ὀμοσ-) swear
πράττ-ω (πραξ-) do
προκαλέ-ομαι challenge
τέλει-ος -α -ον perfect,
unblemished
τὸ ἀσθενεῖν illness

Vocabulary to be learnt

ἀσθένεια, ἡ illness, weakness (1b)
ἀσθενέω be ill, fall ill

γεννήτης, ὁ member of *genos*
(1d)
γένος, τό *genos* (smaller
groupings of families within
the *phratry*) (3c)
γνήσιος ἂν ὁ legitimate,
genuine
ἐγγράφω enrol, enlist, register
ἐκὼν οὖσα ὄν willing(ly)
ἐπιδείκνυμι (ἐπιδείξ-) prove,
show, demonstrate
θεραπεύω look after, tend
λαγχάνω (δίκην) (λαχ-) bring
(suit) against, obtain by lot,
run as candidate for office
λείπω (λιπ-) leave, abandon
νοσέω be sick
ὀμνύμι (ὀμοσα-) swear

D

The incident between Phrastor and Phano is reviewed by Apollodoros.

οὐκοῦν περιφανῶς ἐπιδεικνύω ὑμῖν καὶ αὐτοὺς τοὺς οἰκείους Νεαίρας ταυτησί καταμαρτυρήσαντας αὐτὴν ξένην εἶναι, Στέφανόν τε τουτονὶ τὸν ἔχοντα ταύτην νυνὶ καὶ συνοικοῦν' αὐτῇ καὶ Φράστορα τὸν λαβόντα τὴν θυγατέρα. ὁ μὲν γὰρ Στέφανος καταμαρτυρεῖ Νεαίρας διὰ τὸ μὴ ἔθελεν ἀγωνίσασθαι ὑπὲρ τῆς θυγατρὸς περὶ τῆς προικὸς, Φράστωρ δὲ μαρτυρεῖ ἐκβαλεῖν τε τὴν θυγατέρα τὴν Νεαίρας ταυτησί καὶ οὐκ ἀποδοῦναι τὴν προῖκα, ἔπειτα δὲ αὐτὸς ὑπὸ Νεαίρας καὶ Φανοῦς πεισθῆναι, διὰ τὴν ἀσθένειαν καὶ τὸ ἄπαις εἶναι καὶ τὴν ἔχθραν τὴν πρὸς τοὺς οἰκείους, ἀναλαβεῖν τὸ παιδίον καὶ υἱὸν ποιήσασθαι, αὐτὸς δὲ εἰσαγαγεῖν τὸν παῖδα εἰς τοὺς γεννήτας, ἀλλ' οὐκ ὁμόσαι τὸν υἱὸν ἐξ ἀστῆς γυναικὸς εἶναι· ὕστερον δὲ γῆμαι γυναῖκα ἀστὴν κατὰ τὸν νόμον. αὐταὶ δὲ αἱ πράξεις, περιφανεῖς οὖσαι, μεγάλας μαρτυρίας διδόασιν, ὅτι ᾗδεσαν ξένην οὖσαν τὴν Νεαίραν ταυτηνί. εἰ γὰρ ἀστὴ ἦν Νέαιρα, οὐκ ἂν ἐξεπέμψθη ἡ Φανῶ. Φανῶ γὰρ ἀστὴ ἦν. καὶ δὴ καί, εἰ Φανῶ ἀστὴ ἦν, οἱ γεννήται οὐκ ἂν ἀπειψηφίσαντο τοῦ παιδὸς αὐτῆς, διὰ οὖν τὸ μὴ ἔθελεν ὁμόσαι τὸν Φράστορα καὶ τὸ τούτους γεννήτας τοῦ παιδὸς ἀποψηφίσασθαι, Στέφανος δηλὸς ἐστὶν ἀδικῶν καὶ ἀσεβῶν εἰς τε τὴν πόλιν καὶ τοὺς θεοὺς.

Vocabulary for Section Thirteen D

Grammar for 13D

- Gerunds (verbs used as nouns): τό + infinitive

ἀποψηφίζομαι reject, vote
against (+gen.)
γαμέ-ω (γῆμ-) marry
ἐπιδείκνυ-ω=ἐπιδείκνυ-μι
καταμαρτυρέ-ω give evidence
against (+gen.)
μαρτυρέ-ω give evidence, bear
witness
περιφαν-ής -ές very clear

πράξ-ις, ἡ deed, action, fact (3e)
τό + inf.=noun
τὸ ἄπαις εἶναι childlessness
τὸ ἀποψηφίζεσθαι rejection
τὸ μὴ ἐθέλειν/ἐθέλῃσαι not
wanting, refusal

γαμέω (γῆμα-) marry
καταμαρτυρέω give evidence
against (+gen.)
μαρτυρέω give evidence, bear
witness
περιφανής ἐς very clear

Vocabulary to be learnt

ἀποψηφίζομαι reject (+gen.)

The marriage dowry

The new wife brought a 'dowry' with her to a marriage, given her by her father, usually a sum of money ... It was her husband who controlled how it was spent, under two constraints: first, he was (essentially) looking after it to hand it on to the male children of the marriage; second, in the event of divorce, the husband had to see that the dowry was repaid to the wife's father. Divorce proceedings could be initiated by either party. It was easier for the husband to obtain a divorce, and he was obliged to divorce if he found out his wife had been unfaithful. (*World of Athens*, 5.19)

E

Introduction

The incident between Phrastor and Phano is the first major piece of evidence that Apollodoros brings to bear on his contention that Stephanos and Neaira are living together as man and wife.

The second incident would have appeared yet more heinous to the dikasts – for Stephanos tried to marry Phano off to a man who was standing for the office of ἀρχων βασιλεύς, an office which entailed performing, with one's wife, some of Athens' most sacred rites on behalf of the state.

In *World of Athens*: king *arkhon* 2.33, 3.47, 6.30; offices of state 6.23ff.; purity of family 5.20; piety and the city 3.57; marriage to Dionysos 3.47; defiance of the gods 3.56.

Stephanos takes advantage of Theogenes' poverty to win political power for himself and a marriage for Phano.

διὰ οὖν ταῦτα, πάντες ἔγνωσαν τὴν Φανῶ περιφανῶς ξένην οὖσαν καὶ οὐκ ἀστήν.
σκοπεῖτε τοίνυν ὅποια ἦν ἡ ἀναΐδεια ἡ τοῦ Στεφάνου καὶ Νεαίρας, καὶ ὅπως τὴν
πόλιν ἠδίκησαν. ἐμφανῶς γὰρ ἐτόλμησαν φάσκειν τὴν θυγατέρα τὴν Νεαίρας
ἀστήν εἶναι. ἦν γὰρ ποτε Θεογένης τις, ὃς ἔλαχε βασιλεύς, εὐγενὴς μὲν ὢν, πένης
δὲ καὶ ἄπειρος τῶν πραγμάτων. καὶ πρὶν εἰσελθεῖν τὸν Θεογένη εἰς τὴν ἀρχήν,
χρήματα παρείχεν ὁ Στέφανος, ὡς πάρεδρος γενησόμενος καὶ τῆς ἀρχῆς μεθέξων.
ὅτε δὲ Θεογένης εἰσῆλθε εἰς τὴν ἀρχήν, Στέφανος οὐτοσί, πάρεδρος γενόμενος διὰ
τὸ Θεογένει χρήματα παρασχεῖν, δίδωσι τὴν Νεαίρας θυγατέρα γυναῖκα Θεογένει
καὶ ἐγγυᾷ αὐτὴν ὡς αὐτοῦ θυγατέρα οὖσαν. οὐ γὰρ ᾗδει ὁ Θεογένης ὅτου θυγάτηρ
ἔστί, οὐδὲ ὅποια ἔστιν αὐτῆς τὰ ἔθνη. οὕτω πολὺ τῶν νόμων καὶ ὑμῶν κατεφρόνησεν
οὗτος. καὶ αὕτη ἡ γυνὴ ὑμῖν ἔθυε τὰ ἄρρητα ἱερὰ ὑπὲρ τῆς πόλεως, καὶ εἶδεν ἅ οὐ
προσῆκεν αὐτῇ ὁρᾶν, ξένῃ οὔσῃ. καὶ εἰσῆλθεν οἱ οὐδεὶς ἄλλος Ἀθηναίων εἰσέρχεται
ἄλλ' ἢ τῇ τοῦ βασιλέως γυνὴ, ἐξεδόθη δὲ τῷ Διονύσῳ γυνὴ, ἔπραξε δ' ὑπὲρ τῆς
πόλεως τὰ πάτρια τὰ πρὸς τοὺς θεοὺς, πολλὰ καὶ ἅγια καὶ ἀπόρρητα.

βούλομαι δ' ὑμῖν ἀκριβέστερον περὶ τούτων διηγήσασθαι. οὐ μόνον γὰρ ὑπὲρ
ὑμῶν αὐτῶν καὶ τῶν νόμων τὴν ψῆφον θήσεσθε, ἀλλὰ καὶ ὑπὲρ τῆς πρὸς θεοὺς
εὐλαβείας. δεδήλωκα τοίνυν ὑμῖν ὅτι Στέφανος ἀσεβέστατα πεποίηκε. τοὺς γὰρ
νόμους ἀκύρους πεποίηκε καὶ τῶν θεῶν καταπεφρόνηκε, τὴν Νεαίρας θυγατέρα
γυναῖκα Θεογένει βασιλεύοντι ἐκδούς. καὶ μὴν αὕτη πεποίηκε τὰ ἱερὰ, καὶ τὰς
θυσίας ὑπὲρ τῆς πόλεως τέθυκεν. ὅτι δ' ἄληθῇ λέγω, αὐταὶ αἱ πράξεις δηλώσουσιν.

Vocabulary for Section Thirteen E

Grammar for 13E

- The perfect indicative active, 'have -ed'

ἅγιος -α -ον holy	εὐλάβει-α, ἡ respect (1b)	φάσκ-ω allege, claim
ἄκυρος -ον invalid	Θεογέν-ης, ὁ Theogenes (3d)	
ἀναΐδει-α, ἡ shamelessness (1b)	(Phano's husband for a short while)	Vocabulary to be learnt
ἄπειρος -ον inexperienced in (+ gen.)	ἱερ-ά, τὰ rites, sacrifice (2b)	ἄπειρος ὃν inexperienced in (+ gen.)
ἀπόρητος -ον forbidden	καταπεφρόνηκ-ε(v) he has despised (καταφρονέω)	ἀρχή, ἡ position, office; start; rule (1a)
ἄρρητος -ον secret, mysterious	λαγχάν-ω (λαχ-) run as (candidate for office)	ἀσεβής ἐς unholy
ἀρχ-ή, ἡ office, position (1a)	μετέχ-ω take part in (+ gen.)	βασιλεύς, ὁ king, king archon (3g)
ἀσεβ-ής -ές unholy, impious	οἷ (to) where	βασιλεύω be king, be king archon
βασιλ-εύς, ὁ basileus archon (3g) (state officer; in charge of certain important religious rites)	ὅποιος -α -ον of what sort	ἔθος, τό manner, habit (3c)
βασιλεύ-ω be basileus	ὅτου=οὔτινος (ὅστις)	ἐμφανής ἐς open, obvious
δεδήλωκ-α I have shown (δηλδ-ω)	πάρειδρ-ος, ὁ assistant (2a)	ἱερὰ, τὰ rites, sacrifices (2b)
διηγέ-ομαι explain	πείποιηκ-ε(v) (she) has done (ποιέω)	οἷ (to) where
Διόνυσος, ὁ Dionysos (2a) (god of nature, especially of wine)	πράξ-ις, ἡ fact, action (3e)	ὅποιος ἂ ὃν of what kind
ἔθ-ος, τό manner, habits (3c)	πράττ-ω (πραξ-) do, act	πράξις, ἡ fact, action (3e)
ἐμφαν-ής -ές open	προσῆκ-ει it is fitting, right (for, +dat.)	πράττω (πραξ-) do, perform, fare
εὐγεν-ής -ές well-born, aristocratic	τέθυκ-ε(v) (she) has sacrificed (θύω)	

The festival of Anthesteria

This festival in honour of Dionysos gave its name to the month in which it took place (Ἀνθεστηρίων, January–February). Its name derives from the Greek for 'flowers', and the festival took place at a time when the first signs of life in nature, blossom, began to show. The main concern of the festival was with the new wine (i.e. the reappearance of Dionysos) and the spirits of ill omen. The festival lasted three days. On day 1 (πιθοίγνα, 'jar opening'), the new wine was opened and tested; on day 2 (χόες, 'wine-jugs'), there was a procession in which Dionysos rode in a ship-chariot and the wife of the king ἀρχων (ἀρχων βασιλεύς) was 'married' to him in a 'holy marriage'. In the evening, drinking-parties were the order of the day, but each guest brought his own wine and drank it in silence, the very antithesis of community fellowship. The Greek explanation lay in myth. Orestes, infected with blood-pollution for killing his mother, arrived in Athens on χόες. In order that he should not be excluded from the celebrations and that the people should not be polluted, the king ordered that all drink their own wine from their own cups. We may prefer to explain the ritual rather as an attempt to put a boundary around the potentially destructive effects of too much alcohol. The third day was χύτραι, 'pots', and of a completely different character. Vegetables were boiled in these pots not for the living but for the spirits of the dead. It was a day of ill omen, when these spirits were said to roam abroad. When the day was over, the householders shouted 'Get out, κῆρες ['evil demons'], the Ἀνθεστηρία are over!' (*World of Athens*, 3.47)

F

The Areopagos Council finds out about Phano's true status, and calls Theogenes to account.

In *World of Athens*: Areopagus 6.38; priestly authority 3.5.

Στέφανος μὲν τοίνυν τὴν θυγατέρα γυναῖκα Θεογένει βασιλεύοντι ἡγγύησεν, αὕτη δὲ ἐποίει τὰ ἱερὰ ταῦτα. γενομένων δὲ τούτων τῶν ἱερῶν, καὶ ἀναβάντων εἰς Ἄρειον πάγον τῶν ἐννέα ἀρχόντων, ἦρετο ἡ βουλή ἢ ἐν Ἀρείῳ πάγῳ περὶ τῶν ἱερῶν, τίς αὐτὰ ποιήσῃ καὶ πῶς πράξειαν οἱ ἄρχοντες. καὶ εὐθὺς ἐζήτει ἡ βουλή τὴν γυναῖκα ταύτην τὴν Θεογένους, ἥτις εἴη. καὶ πυθομένη ἥστινος θυγατέρα γυναῖκα ἔχει Θεογένους, καὶ ὅποια ποιήσῃ αὐτῇ, περὶ τῶν ἱερῶν πρόνοιαν ἐποιεῖτο καὶ ἐζημίῳ τὸν Θεογένη. γενομένων δὲ λόγων, καὶ χαλεπῶς φερούσης τῆς ἐν Ἀρείῳ πάγῳ βουλῆς, καὶ ζημιούσης τὸν Θεογένη, ὅτι τοιαύτην λάβοι γυναῖκα καὶ ταύτην ἐάσειε ποιῆσαι τὰ ἱερὰ τὰ ἄρρητα ὑπὲρ τῆς πόλεως, ἐδεῖτο ὁ Θεογένης, ἰκετεύων καὶ ἀντιβολῶν. ἔλεγεν γὰρ ὅτι οὐκ εἰδείη Νεαίρας αὐτὴν οὖσαν θυγατέρα, ἀλλ' ἐξαπατηθεῖν ὑπὸ Στεφάνου, καὶ αὐτὸς λάβοι Φανῶ ὡς θυγατέρα αὐτοῦ οὖσαν γνησίαν κατὰ τὸν νόμον· διὰ δὲ τὸ ἄπειρος εἶναι τῶν πραγμάτων, καὶ τὴν ἀκακίαν τὴν αὐτοῦ, ποιήσασθαι ἀρεδρον τὸν Στέφανον, ὡς διοικήσοντα τὴν ἀρχήν· εὖνουν γὰρ φαίνεσθαι εἶναι τὸν Στέφανον· διὰ δὲ τοῦτο, κηδεῦσαι αὐτῷ πρὶν μαθεῖν σαφῶς ὅποιος εἴη. 'ὅτι δέ', ἔφη, 'οὐ ψεύδομαι, μεγάλῳ τεκμηρίῳ ἐπιδείξω ὑμῖν. τὴν γὰρ ἄνθρωπον ἀποπέμψω ἐκ τῆς οἰκίας, ἐπειδὴ οὐκ ἔστι Στεφάνου θυγάτηρ ἀλλὰ Νεαίρας.' ὑποσχομένου δὲ ταῦτα ποιήσῃ Θεογένους καὶ δεομένου, ἢ ἐν Ἀρείῳ πάγῳ βουλή, ἅμα μὲν ἐλεήσασα αὐτὸν διὰ τὸ ἄκακον εἶναι, ἅμα δὲ ἡγουμένη ὑπὸ τοῦ Στεφάνου ἀληθῶς ἐξαπατηθῆναι, ἐπέσχεν. ὡς δὲ κατέβη ἐξ Ἀρείου πάγου ὁ Θεογένης, εὐθὺς τὴν τε ἄνθρωπον, τὴν τῆς Νεαίρας θυγατέρα, ἐκβάλλει ἐκ τῆς οἰκίας, τὸν τε Στέφανον, τὸν ἐξαπατήσαντα αὐτόν, ἀπελαύνει ἀπὸ τοῦ συνεδρίου. καὶ ἐκπεσούσης τῆς Φανοῦς, ἐπαύσαντο οἱ Ἀρεοπαγῖται κρίνοντες τὸν Θεογένη καὶ ὀργιζόμενοι αὐτῷ, καὶ συγγνώμην εἶχον ἐξαπατηθέντι.

Evidence

'Theogenes from Erkhia deposes that when he was βασιλεὺς ἀρχων he married Phano, believing her to be the daughter of Stephanos and that, when he found he had been deceived, he divorced the woman and ceased to live with her, and that he expelled Stephanos from his post of Assistant, and no longer allowed him to serve in that capacity.'

Vocabulary for Section Thirteen F

Grammar for 13F

- the aorist optative passive
- the use of the optative in indirect speech
- sequence of tenses
- the future optative

ἀκακί-α, ἡ innocence (1b)
 ἄκακ-ος -ον innocent
 ἄνθρωπ-ος, ἡ woman (2a)
 ἀντιβολέ-ω entreat
 ἀπελαύν-ω exclude, reject
 Ἀρεοπαγίτ-ης, ὁ member of the Areopagos council (1d)
 Ἄρε-ος πάγ-ος, ὁ Areopagos hill (2a) (where the council met)
 ἄρρητ-ος -ον secret, mysterious
 ἀρχων (ἀρχοντ-), ὁ archon (3a)
 βουλ-ή, ἡ council (1a)
 διοικέ-ω administer
 ἐλεέ-ω pity
 ἐννέα nine (indecl.)
 ἐξαπατηθεῖν he was deceived (ἐξαπατάω)
 ἐπέχ-ω (ἐπισχ-) hold off

ζημιό-ω fine
 ἰκετεύ-ω beg
 κηδεύ-ω ally oneself by marriage to (+dat.)
 κρίν-ω judge, accuse
 πάρεδρ-ος, ὁ assistant (2a)
 πρόνοιαν ποιέ-ομαι show concern
 πυθάν-ομαι (πυθ-) learn, hear, discover
 συνέδρι-ον, τό council board (2b)
 ὑπισχνέ-ομαι (ὑποσχ-) promise
 φαίν-ομαι (+inf.) seem to – (but not in fact to –)
 χαλεπῶς φέρ-ω be angry, displeased
 ψεύδ-ομαι lie

Vocabulary to be learnt

ἄνθρωπος, ἡ woman (2a)
 ἀρχων (ἀρχοντ-), ὁ archon (3a)
 βουλή, ἡ council (1a)
 διοικέω administer, run
 ἰκετεύω beg, supplicate
 κρίνω (κρίνα-) judge, decide
 πυθάνομαι (πυθ-) learn, hear by inquiry
 φαίνομαι (+inf.) seem to – (but not in fact to –)
 χαλεπῶς φέρω be angry at, displeased with
 ψεύδομαι lie, tell lies

G

Komias suggests arguments that Stephanos will use to clear his name.

ΣΤΡ.

ὦ τῆς ἀνομίας. πολλὰ γὰρ αἰσχυρῶς διεπράξατο Στέφανος.

ΕΥ.

εἰ ἀληθὴ γε λέγει Ἀπολλόδωρος, ἀσεβέστατα δὴ πεποιήκασι Στέφανος

Vocabulary for Section Thirteen G

Grammar for 13G-I

- More forms of the perfect:
 - perfect indicative middle and passive
 - perfect infinitive
 - perfect participle
- Some irregular perfects

αἰσχυρ-ός -ά -όν base, shameful

διαπράττ-ομαι do

	καὶ Νέαιρα. τῶν γὰρ νόμων τῶν ὑπὲρ τῆς πολιτείας καὶ τῶν θεῶν καταπεφρονήκασιν.	
ΣΤΡ.	εἰκός γε. πολλοὶ γὰρ μεμαρτυρήκασιν αὐτοὺς καταπεφρονήκηναι τῆς τε πόλεως καὶ τῶν θεῶν. θαυμάζω δὲ τί ποτ' ἔρεϊ Στέφανος ἐν τῇ ἀπολογίᾳ.	5
ΚΩ.	τοιαῦτα ἔρεϊ Στέφανος οἷα πάντες οἱ φεύγοντες ἐν τῷ ἀπολογεῖσθαι λέγουσιν, ὡς 'εὐ πεπολίτευμαι' καὶ 'αἴτιος γεγένημαι οὐδεμιᾶς συμφορᾶς ἐν τῇ πόλει.' εὐ γὰρ οἶσθ' ὅτι πάντες οἱ φεύγοντες φάσκουσι φιλοτίμως τὰς λειτουργίας λειτουρηγῆναι, καὶ νίκας πολλὰς καὶ καλὰς ἐν τοῖς ἀγῶσι νενικηκῆναι, καὶ πολλὰ κάγαθὰ διαπεπράχθαι τῇ πόλει.	10
ΕΥ.	εἰκότως. πολλάκις γὰρ ἀπολεύκασιν οἱ δικασταὶ τοὺς ἀδικοῦντας οἷ ἂν ἀποφαίνωσι τὰς τῶν προγόνων ἀρετὰς καὶ τὰς σφετέρως εὐεργεσίας, ἀλλ' εὐ ἴσμεν τὸν Στέφανον οὔτε πλούσιον ὄντα, οὔτε τριηραρχηκότα, οὔτε χορηγὸν καθεστῶτα, οὔτε εὐ πεπολιτευμένον, οὔτε ἀγαθὸν οὐδὲν τῇ πόλει διαπεπραγμένον.	15

ἀποφαίνωσι (they) display (ἀποφαίνω)	λελιτουρηγῆναι to have performed (λειτουργέω)	φιλότιμος -ος -ον ambitious
γεγένημαι I have become, been (γίγνομαι)	νενικηκῆναι to have won (νικάω)	χορηγός, ὁ chorus-financier (2a) (a duty which the state imposed on the rich)
διαπεπραγμένον having done (διαπράττωμαι)	οἷ ἂν who (ever)	Vocabulary to be learnt
διαπεπράχθαι to have done (διαπράττωμαι)	πολιτεία, ἡ state, constitution (1b)	αἰσχρός ἅ ὄν base, shameful; ugly (of people) (comp. αἰσχίων; sup. αἰσχιστος)
εἰκότως reasonably	πεπολίτευμαι I have governed (πολιτεύομαι)	διαπράττωμαι (διαπράξ-) do, act, perform
εὐεργεσί-α, ἡ good service, public service (1b)	πολιτεύ-ομαι govern	εἰκότως reasonably, rightly
καθεστῶτα having been made (καθίσταμαι)	πρόγον-ος, ὁ forebear, ancestor (2a)	πολιτεία, ἡ state, constitution (1b)
καταπεφρονήκηναι to have despised (καταφρονέω)	συμφορ-ά, ἡ disaster (1b)	πολιτεύομαι be a citizen
λειτουργέ-ω perform (a state duty)	σφέτερ-ος -α -ον their own	πρόγονος, ὁ forebear, ancestor (2a)
λειτουργί-α, ἡ a state duty (1b)	τετριηραρχηκότα having served as trierarch (τριηραρχέω)	φάσκω allege, claim, assert
	τριηραρχέ-ω serve as trierarch	
	φάσκ-ω allege	

H

The dikasts have found Apollodoros very persuasive.

ΣΤΡ.	τί δέ; τί ποτ' ἔρεϊ Στέφανος ἐν τῷ ἀπολογεῖσθαι; ἄρα ὅτι ἀστὴ ἔφυ ἡ Νέαιρα καὶ κατὰ τοὺς νόμους συνοικεῖ αὐτῷ;	
ΚΩ.	ἀλλὰ τεκμηρίοις ἰσχυροτάτοις κέχρηται Ἀπολλόδωρος, φαίνων Νέαιραν ἐταίραν οὖσαν καὶ δούλην Νικαρέτης γεγεννημένην, ἀλλ' οὐκ ἀστὴν πεφυκυῖαν. ὥστε δηλὸν ὅτι ἐξελεγχθήσεται ὁ Στέφανος ψευδόμενος, φάσκων τοιαῦτα.	5
ΣΤΡ.	τί δέ; ὅτι οὐκ εἴληφε τὴν Νέαιραν ὡς γυναῖκα, ἀλλ' ὡς παλλακὴν ἔνδον;	

ΕΥ.	ἀλλὰ καταμεμαρτύρηται Στέφανος αὐτὸς ὑφ' αὐτοῦ. οἱ γὰρ παῖδες, Νεαίρας ὄντες καὶ εἰσηγμένοι εἰς τοὺς φρατέρας ὑπὸ Στεφάνου, καὶ ἡ θυγάτηρ, ἀνδρὶ Ἀθηναίῳ ἐκδοθεῖσα, περιφανῶς Νέαιραν ἀποφαίνουσι συνοικοῦσαν τῷ Στεφάνῳ ὡς γυναῖκα.	10
ΣΤΡ.	καὶ γὰρ δηλὸν ὅτι τὰ ἀληθῆ εἴρηται ὑπὸ Ἀπολλοδώρου. ἐν τοῖς δεινотάτοις οὖν κινδύνοις καθέστηκε Νέαιρα δι' ἃ πέπρακται ὑπὸ Στεφάνου.	
ΕΥ.	ἀλλ' ἀπόλωλε καὶ ὁ Στέφανος, ὡς ἐμοὶ δοκεῖ· πεφύκασί τοι πάντες ἁμαρτάνειν.	15

Vocabulary for Section Thirteen H

ἁμαρτάν-ω make a mistake	παλλακ-ή, ἡ kept slave.	ἀπόλωλα (perf. of ἀπόλλυμαι) I am lost
ἀπόλωλεν he is done for (ἀπόλλυμι)	concubine (1a)	γεγένημαι (perf. of γίγνομαι) I have been
γεγεννημένην having been (γίγνομαι)	πέπρακται (it) has been done (πράττω)	εἴληφα (perf. of λαμβάνω) I have taken
εἴληφε he has taken (λαμβάνω)	πεφύκασιν (they) are born to (φύομαι) (+inf.)	εἴρημαι (perf. of λέγω) I have been said
εἴρηται (it) has been spoken (λέγω)	πεφυκυῖαν born (acc. s. f.) (φύομαι)	ἰσχυρός ἅ ὄν strong, powerful
εἰσηγμένος having been introduced (εἰσάγω)	φαίν-ω reveal, declare	καθέστηκεν (perf. pass. of καθίσταμαι) I have been made, put
ἰσχυρός -ός -όν strong, powerful	φύ-ω bear; mid., grow (ἔφυ=I am naturally)	φαίνω reveal, declare, indict
καταμεμαρτύρηται he has had evidence brought against him (καταμαρτυρέω)	ὥστε so that; and so	φύω bear; mid., grow; aor. mid. ἔφυ, perf. πέφυκα be naturally
κεχρῆται he has used (χράσομαι)	Vocabulary to be learnt	
	ἁμαρτάνω (ἁμαρτ-) err; do wrong, make a mistake	

I

Apollodoros implicates Stephanos along with Neaira in the charges he is bringing.

τὰς μαρτυρίας οὖν ἀκηκόατε, ὦ ἄνδρες δικασταί, καὶ ἀκριβῶς μεμαθήκατε, Νέαιραν μὲν ξένην οὖσαν καὶ εἰς τοὺς θεοὺς ἡσεβηκυῖαν, αὐτοὶ δὲ μεγάλα ἡδίκημένοι καὶ ὕβρισμένοι. καὶ πρὶν δικάζειν, ἵστε ὅτι οὗτος ὁ Στέφανος ἀξιός ἐστιν οὐκ

Vocabulary for Section Thirteen I

ἀκηκόατε you have heard (ἀκούω)	ἡσεβηκυῖαν having been impious (acc. s. f.) (ἀσεβέω)	ὕβρισμένοι having been violently treated (nom. pl. m.) (ὕβριζω)
ἡδίκημένοι having been injured (nom. pl. m.) (ἀδικέω)		

ἐλάττω δοῦναι δίκην ἢ καὶ Νέαιρα αὐτῇ, ἀλλὰ καὶ πολλῶ μείζω, δι' ἃ εἴργασται. δεδήλωκα γὰρ αὐτόν, Ἀθηναῖον φάσκοντα εἶναι, οὕτω πολὺ τῶν νόμων καὶ ὕμῶν καταπεφρονηκέναι καὶ εἰς τοὺς θεοὺς ἡσεβηκέναι. τιμωρίαν' οὖν ποιῆσθε τῶν εἰς τοὺς θεοὺς ἡσεβηκότων, καὶ κολάζετε τοὺς τὴν πόλιν ἡδίκηκότας, καὶ πρὸς τὸ ἀσεβεῖν μᾶλλον ἢ πρὸς τὸ εὐσεβεῖν πεφυκότας.

5

δίκην δίδωμι (δο-) pay penalty,
be punished
εἴργασται he has done
(ἐργάζομαι)
ἐλάττων (ἐλάττων-) smaller
εὐσεβέ-ω act righteously
ἡδίκηκότας having committed
crimes against (acc. pl. m.)
ἡσεβηκέναι to have been
impious (ἀσεβέω)

ἡσεβηκότων having been
impious (gen. pl. m.) (ἀσεβέω)
καταπεφρονηκέναι to have
despised (καταφρονέω)
μᾶλλον ἢ rather than, more than
πεφυκότας inclined by nature
(acc. pl. m.) (φύομαι)
τιμωρίαν ποιέ-ομαι take revenge
on (+gen.)

Vocabulary to be learnt
ἀκήκοα (*perf. of ἀκούω*) I have
heard
δίκην δίδωμι (δο-) be punished,
pay penalty
ἐλάττων (ἐλάττων-) smaller;
less, fewer
εὐσεβέω act righteously
μᾶλλον ἢ rather than; more
than

Section Fourteen A-F: Guarding a woman's purity

Introduction

The evidence is over. Apollodoros has shown to his own satisfaction that Neaira is an alien and is living with Stephanos as his wife. But the matter cannot simply rest there, on the 'facts'. An appeal to the heart may carry far more weight than one to the intellect; and in an Athenian court, where there was no judge to warn the dikasts against such appeals or to guide them in what the issue at hand really was, pleas directed at the dikasts' emotions were common. Apollodoros thus makes a final emotional appeal to the dikasts and sketches an imagined picture of the likely reaction of their own womenfolk to Neaira, especially were she to be acquitted. Clearly, Apollodoros felt that the male dikasts would respond readily to such a picture.

In *World of Athens*: creating citizens 5.3–4; citizen solidarity 2.1, 5.83.



ἡ πολίτις καὶ ἡ πόρνη

A

How could any Athenian not condemn a woman like Neaira? The slur upon Athenian womanhood would be intolerable.

ἄρ' οὖν ἐάσετε, ὦ ἄνδρες δικασταί, τὴν Νεαίραν ταύτην αἰσχροῦς καὶ ὀλιγώρου
ὑβρίζειν εἰς τὴν πόλιν, ἣν οὔτε οἱ πρόγονοι ἀστὴν κατέλιπον, οὔθ' ὁ δῆμος πολῖτιν
ἐποίησας; ἄρ' ἐάσετε αὐτὴν ἀσεβεῖν εἰς τοὺς θεοὺς ἀτιμώρητον, ἢ περιφανῶς ἐν
πάσῃ τῇ Ἑλλάδι πεπόρνενται; ποῦ γὰρ αὕτη οὐκ εἴργασται τῷ σώματι; ἢ ποῖ οὐκ
ἐλήλυθεν ἐπὶ τῷ καθ' ἡμέρας μισθῷ; ἄρα τὴν Νεαίραν περιφανῶς ἐγνωσμένην
ὑπὸ πάντων τοιαύτην οὖσαν ψηφιεῖσθε ἀστὴν εἶναι; καὶ τί κάλὸν φήσετε πρὸς τοὺς
ἐρωτῶντας διαπεπράχθαι, οὕτω ψηφισάμενοι;

πρότερον γὰρ τὰ μὲν ἀδικήματα ταύτης ἦν, ἢ δ' ἀμέλεια τῆς πόλεως, πρὶν
γραφῆναι ὑπ' ἐμοῦ ταύτην καὶ εἰς ἀγῶνα καταστῆναι καὶ πυθέσθαι πάντας ὑμᾶς
ἦτις ἦν καὶ οἷα ἡσέβηκεν. ἐπειδὴ δὲ πέπυσθε καὶ ἴστε ὑμεῖς πάντες, καὶ κύριοί ἐστε
κολάσαι, ἀσεβήσετε καὶ ὑμεῖς αὐτοὶ πρὸς τοὺς θεοὺς, ἐὰν μὴ ταύτην κολάσητε.

Vocabulary for Section Fourteen A

Grammar for 14A–F

- The subjunctive mood: present, aorist and perfect
- Indefinite constructions with ἄν

ἀδίκημα (ἀδικηματ-), τό crime (3b)
ἀμέλει-α, ἡ indifference (1b)
ἀτιμώρητ-ος -ον unavenged
γραφῆναι aor. inf. pass. of γράφω
ἐὰν if
ἐγνωσμένην known (γιγνώσκω)
εἴργασται she has worked
(ἐργάζομαι)
ἐλήλυθεν she has gone
(έρχομαι)
Ἑλλάς ('Ελλαδ-), ἡ Greece (3a)
ἐπὶ (+dat.) for the purpose of
καθ' ἡμέρας daily, day by day
καταλείπ-ω (καταλιπ-)
bequeath, leave by right

κολάσητε you punish (κολάζω)
κύρι-ος -α -ον able, empowered
μισθ-ός, ὁ pay (2a)
ὀλίγωρ-ος -ον contemptuous
πέπυσθε you have learnt
(πυνθάνομαι)
πολίτις (πολιτιδ-), ἡ female
citizen (3a; but acc. s. πολῖτιν)
πορνεύ-ομαι prostitute oneself
σῶμα (σωματ-), τό body, person
(3b)

Vocabulary to be learnt

ἀδίκημα (ἀδικηματ-), τό crime
(3b)

ἐλήλυθα perf. of έρχομαι I have
come
Ἑλλάς ('Ελλαδ-), ἡ Greece (3a)
ἐπὶ (+dat.) for the purpose of,
at, near
ἡμέρᾱ, ἡ day (1b)
καταλείπω (καταλιπ-) leave
behind, bequeath
κύριος ᾧ on able, with power, by
right, sovereign
μισθός, ὁ pay (2a)
σῶμα (σωματ-), τό body, person
(3b)

B

In World of Athens: protection of women 5.16–18; their dangerous habits 5.24; impiety and the state 3.57; family breakdown 8.54.

τί δὲ καὶ φήσειεν ἂν ὑμῶν ἕκαστος, εἰσιὼν πρὸς τὴν αὐτοῦ γυναῖκα ἢ παῖδα κόρην ἢ
μητέρα, ἀποψηφισάμενος Νεαίρας; ἐπειδὴν γὰρ τις ἔρηται ὑμᾶς 'ποῦ ἦτε;' καὶ εἵπητε
ὅτι 'ἐδικάζομεν', ἐρήσεται τις εὐθὺς 'τίνι ἐδικάζετε;' ὑμεῖς δὲ φήσετε 'Νεαίρα' (οὐ
γάρ); 'ὅτι ξένη οὖσα ἀστῶ συνοικεῖ παρὰ τὸν νόμον, καὶ ὅτι τὴν θυγατέρα ἐξέδωκε
Θεογένει τῷ βασιλεῦσαντι, καὶ αὕτη ἔθυε τὰ ἱερὰ τὰ ἄρρητα ὑπὲρ τῆς πόλεως,
καὶ τῷ Διονύσῳ γυνὴ ἐδόθη.' (καὶ τὰ ἄλλα περὶ τῆς κατηγορίας διηγήσεσθε, ὡς
εὖ καὶ ἐπιμελῶς καὶ μνημονικῶς περὶ ἐκάστου κατηγορήθη.) αἱ δέ, ἀκούσασαι,
ἐρήσονται 'τί οὖν ἐποίησατε;' ὑμεῖς δὲ φήσετε 'ἀπεψηφισάμεθα'. οὐκ οὐκ ἤδη αἱ
σωφρονέσταται τῶν γυναικῶν, ἐπειδὴν πύθωνται, ὀργισθῆσονται ὑμῖν διότι, ὁμοίως
αὐταῖς, κατηξιούτε Νεαίραν μετέχειν τῶν τῆς πόλεως καὶ τῶν ἱερῶν; καὶ δὴ καὶ
ταῖς ἀνοήτοις γυναιξὶ δόξετε ἄδειαν διδόναι ποιεῖν ὅ τι ἂν βούλωνται. δόξετε γὰρ
ὀλίγωροι εἶναι καὶ αὐτοὶ ὁμογνώμονες τοῖς Νεαίρας τρόποις.

Vocabulary for Section Fourteen B

ἄδει-α, ἡ freedom, carte-blanche
(1b)
ἀνόητ-ος -ον foolish,
thoughtless
ἀποψηφίζ-ομαι acquit (+gen.)
ἄρρητ-ος -ον secret, mysterious
βούλωνται they wish (βούλομαι)
διηγέ-ομαι explain, go through
Διόνυσ-ος, ὁ Dionysos (2a) (god
of nature, transformation and
especially wine)
ἕκαστ-ος -η -ον each
εἵπητε you say (εἶπον)

ἐπειδὴν when (ever)
ἐπιμελ-ής -ές careful
ἔρηται she asks (ἡρόμην)
καταξιό-ω think it right
μετέχ-ω share in (+gen.)
μνημονικῶς indelibly,
unforgetably
ὀλίγωρ-ος -ον contemptuous
ὁμογνώμων (ὁμογνωμων-) in
agreement with, content with,
acquiescent in (+dat.)
ὁμοίως equally with (+dat.)
πύθωνται they learn (ἐπυθόμην)

σώφρων (σωφρον-) sensible,
law-abiding
ὅ τι ἂν whatever

Vocabulary to be learnt

ἀποψηφίζομαι acquit (+gen.);
reject (+gen.)
διηγέομαι explain, relate, go
through
ἕκαστος η on each
ἐπιμελής ές careful
μετέχω share in (+gen.)
ὀλίγωρος on contemptuous

The exclusivity of citizenship

The Athenians took practical steps to see that they remained a restricted descent group; a citizenship law introduced by Pericles in 451 insisted that only men who had an Athenian mother as well as an Athenian father should qualify as citizens ... Among the free population of Athens, all women, whatever their status, and all males lacking the correct parentage, were by definition excluded from full citizenship (though a woman with an Athenian mother and father counted as a 'citizen' for the purpose of producing legitimate Athenian children). It was very exceptional indeed for a resident alien (μέτοικος, hence 'metic') or non-resident foreigner (ξένος) to be voted citizenship; it would be a reward for some extraordinary service to the democracy. In short, only a fraction of the total population of the Athenian state enjoyed political rights under the democracy. (World of Athens, 5.3–4)

C

Komias argues that the acquittal of a woman like Neaira would pose an intolerable threat to Athenian public and private life.

- ΣΤΡ. σὺ δὲ δὴ τί σιγᾷς, ὦ Εὐεργίδη, καὶ οὔτε συνεπαινεῖς τοὺς λόγους οὔτε ἐλέγχεις; ἤδομαι γὰρ ἔγωγε μάλιστα ἀκούσας τὸν λόγον ὃν διέρχεται Ἀπολλόδωρος. τί οὖν λέγεις περὶ ὧν διήλθεν; ἄρ' ἤδει καὶ σύ γε τοῖς λόγοις;
- ΕΥ. μάλιστα γὰρ δήπου, ὦ Στρυμόδωρε, τοῖς λόγοις ἤδομαι οἷς διελήλυθεν Ἀπολλόδωρος. ἐπειδὴν γὰρ τις καλῶς λέγῃ καὶ ἀληθῆ, τίς οὐχ ἤδετα ἀκούσας;
- ΣΤΡ. τί δέ; ἄρα δεῖ ἡμᾶς καταδικάσαι τῆς Νεαίρας;
- ΕΥ. πῶς γὰρ οὐ; ἐάν γὰρ ἀποψηφισώμεθα Νεαίρας, ἐξέσται ταῖς πόρναις συνοικεῖν οἷς ἂν βούλωνται, καὶ φάσκειν τοὺς παῖδας εἶναι οὐκ ἂν τύχωσιν.
- ΣΤΡ. οὐ μόνον γε, ὦ Εὐεργίδη, ἀλλὰ καὶ οἱ μὲν καθεστῶτες νόμοι ἄκυροι ἔσονται, αἱ δὲ ἐταῖραι κύριαι διαπράττεσθαι ὅ τι ἂν βούλωνται. τί φῆς, ὦ Κωμία; ἄρ' οἶε τοὺς νόμους ἀκύρους ἔσεσθαι;
- ΚΩ. ὑμῖν μὲν μέλει τῶν τε ἐταῖρων καὶ τῶν νόμων, ἐμοὶ δὲ οὐδὲν τούτων μέλει. τῶν γὰρ πολιτῶν μοι μέλει.
- ΣΤΡ. σοὶ τῶν πολιτῶν μέλει; πῶς φῆς; ἴσως μὲν τι λέγεις, ἐγὼ δ' οὐ μανθάνω.
- ΚΩ. εἰ σὺ γυνὴ ἦσθα, ὦ Στρυμόδωρε, ἐμάνθανες ἂν, καὶ σοὶ ἂν ἔμελε τῶν πολιτῶν. σκόπει δὴ, ὦ Στρυμόδωρε.

Vocabulary for Section Fourteen C

ἄκυρ-ος -ον invalid	οἷς ἂν with whomever
ἀποψηφισώμεθα we acquit (ἀποψηφίζομαι)	ὅ τι ἂν whatever
βούλωνται they wish (βούλομαι)	οὐκ ἂν of whomever
γε δήπου of course	πολιτ-ις (πολιτιδ-), ἡ female citizen (3a)
ἐάν if	πόρν-η, ἡ prostitute (1a)
ἐλέγχ-ω refute, argue against	συνεπαινέ-ω join in praising
ἐπειδὴν when (ever)	τύχωσιν they happen upon
λέγῃ (he) speaks (λέγω)	(ἐτυχον)
μέλει x (dat.) is concerned about y (gen.)	

Vocabulary to be learnt
ἄκυρος ον invalid
ἐάν if (ever)
ἐλέγχω refute, argue against
ἐπειδὴν when (ever)
μέλει [impersonal] X (dat.) is concerned about Y (gen.)
πολιτ-ις (πολιτιδ-), ἡ female citizen (3a: but acc. s. πολίτιν)

D

In *World of Athens*: importance of the 5.9–10; jealousy of citizenship 5.4.

- ΚΩ. νῦν μὲν γάρ, καὶ ἐὰν ἀπορηθῇ γυνὴ τις καὶ ὁ πατήρ εἰς πενίαν καθεστήκη καὶ μὴ δύνηται προῖκα δοῦναι τῇ θυγατρὶ, ἱκανὴν τὴν προῖκα παρέχει ὁ νόμος.
- ΣΤΡ. πῶς λέγεις;
- ΚΩ. ἐάν τις βούληται παῖδας ἀστοὺς τρέφειν, δεῖ αὐτὸν ἀστοῦ θυγατέρα γαμεῖν, εἰ καὶ πένητος ὄντος. οὕτως οἱ νομοθέται σκοποῦσιν ὅπως αἱ τῶν πολιτῶν θυγατέρες μὴ ἀνέκδοτοι γενήσονται –
- ΣΤΡ. ἐὰν ἡ φύσις μετρίαν ὄψιν τῇ κόρῃ ἀποδῶ.
- ΕΥ. τί οὖν δὴ;
- ΚΩ. ἐὰν δὲ ἀπολυθῇ Νεαίρα, ἐξέσται τοῖς Ἀθηναίοις συνοικεῖν ταῖς ἐταίραις καὶ παιδοποιεῖσθαι ὥς ἂν βούλωνται. ἀλλ' ἐὰν οἱ Ἀθηναῖοι παιδοποιῶνται ὥς ἂν βούλωνται, πῶς ἐξέσται ἡμῖν διακρίνειν τὸν τε ἀστὸν καὶ τὸν ξένον; ἐὰν δὲ μὴ δυνώμεθα διακρίνειν τὸν τε ἀστὸν καὶ τὸν ξένον, οὐ δεήσει τοὺς Ἀθηναίους γαμεῖν τὰς ἀστέας, ἀλλ' ἡντινα ἂν βούλωνται. ἐὰν οὖν οἱ Ἀθηναῖοι γαμῶσιν ἡντινα ἂν βούλωνται, τίς γαμῇ τὰς τῶν πενήτων θυγατέρας, τὰς προῖκας μὴ ἔχουσας; παντελῶς οὖν ἡ μὲν τῶν πορνῶν ἐργασία ἦξει εἰς τὰς τῶν πολιτῶν θυγατέρας διὰ τὸ προῖκα μηδεμίαν ἔχειν, τὸ δὲ τῶν ἐλευθέρων γυναικῶν ἀξίωμα εἰς τὰς ἐταῖρας. ἐξέσται γὰρ ταῖς ἐταίραις παιδοποιεῖσθαι ὥς ἂν βούλωνται καὶ τελετῶν καὶ ἱερῶν καὶ τιμῶν μετέχειν ἐν τῇ πόλει. οὕτως μοι μέλει τῶν πολιτῶν.
- ΕΥ. καλῶς μὲν διελήλυθε τὸν λόγον Ἀπολλόδωρος, κάλλιον δὲ καὶ ἀληθέστερον δὴ τὸ πρᾶγμα ὑπὸ Κωμίου εἴρηται. ἀλλὰ σιγᾶτε, ὦ φίλοι. παύεται γὰρ λέγων Ἀπολλόδωρος.

Vocabulary for Section Fourteen D

ἀνέκδοτ-ος -ον unmarried	ἐργασί-α, ἡ function, work (1b)	σκοπέω ὅπως see to it that (+fut. ind.)
ἀξίωμα (ἀξίωματ-), τὸ reputation (3b)	ἡντινα ἂν whomever	τελετ-ή, ἡ rite (1a)
ἀποδιδῶ (it) gives (ἀποδίδωμι)	ἱκαν-ός -ή -όν adequate, sufficient	τιμ-ή, ἡ privilege, honour (1a)
ἀπολυθῇ (she) is acquitted (ἀπολύω)	καθεστήκη he is placed, finds himself in (καθέστηκα)	τρέφ-ω rear, raise
ἀπορηθῇ (she) is in dire straits (ἀπορέω)	κάλλιον better	ὥς ἂν in whatever way
βούληται (he) wishes (βούλομαι)	μέτρι-ος -α -ον reasonable, acceptable	Vocabulary to be learnt
βούλωνται they wish (βούλομαι)	νομοθέτ-ης, ὁ lawgiver (1d)	διακρίνω decide, judge between
γαμῶσιν (they) marry (γαμέω)	ὄψ-ις, ἡ face, looks (3e)	ἱκανός ἡ ὄν sufficient, able
διακρίν-ω differentiate between	παιδοποιῶνται (they) have children (παιδοποιέομαι)	παντελῶς completely, outright
δύνηται he is able (δύναμαι)	παντελῶς completely, outright	πόρνη, ἡ prostitute (1a)
δυνώμεθα we are able (δύναμαι)	πόρν-η, ἡ prostitute (1a)	τιμή, ἡ honour, privilege, right (1a)
		τρέφω (θρεψα-) rear, raise, feed, nourish

E

Apollodoros appeals to the dikasts to vote in the interests of their families and of the state and its laws.

In *World of Athens*: female sexuality 4.23, 9.3; being *sophron* 4.19.

βούλομαι οὖν ἓνα ἕκαστον ὑμῶν εἰδέναι ὅτι τίθεσαι τὴν ψῆφον ὁ μὲν ὑπὲρ γυναικός, ὁ δὲ ὑπὲρ θυγατρός, ὁ δὲ ὑπὲρ μητρός, ὁ δὲ ὑπὲρ τῆς πόλεως καὶ τῶν νόμων καὶ τῶν ἱερῶν. μὴ οὖν τιμᾶτε αὐτάς ὁμοίως Νεαίρα τῇ πόρνη. τρέφετε γάρ, ὦ ἄνδρες δικασταί, τρέφετε αὐτάς μετὰ πολλῆς καὶ καλῆς σωφροσύνης καὶ ἐπιμελείας, καὶ ἐκδίδοτε κατὰ τοὺς νόμους. Νεαίρα δέ, μετὰ πολλῶν καὶ ἀσελγῶν τρόπων, πολλοῖς 5 πολλαῖς ἐκάστης ἡμέρας συγγεγένηται. καὶ ὅταν μὲν ἐπὶ τοῦ κατηγορεῖν γένησθε, τῶν νόμων αὐτῶν ἀκούετε, δι' ὧν οἰκοῦμεν τὴν πόλιν, καὶ καθ' οὓς ὁμωμόκατε δικάσειν. ὅταν δὲ ἐπὶ τοῦ ἀπολογεῖσθαι ᾗτε, μνημονεύετε τὴν τῶν νόμων κατηγορίαν καὶ τὸν τῶν εἰρημένων ἔλεγχον ὃν ἀκηκόατε. καὶ ὅταν εἰς τὴν Νεαίρας ὄψιν ἀποβλέπῃτε, ἐνθυμεῖσθε τοῦτο μόνον, εἰ Νεαίρα οὕσα ταῦτα διαπέπρακται. 10

Vocabulary for Section Fourteen E

ἀποβλέπῃτε you gaze at
(ἀποβλέπω)

ἀσελγ-ής -ές disgusting

γένεσθε you are (ἐγενόμην)

ἔλεγχ-ος, ὁ examination,
refutation (2a)

ἐπὶ (+gen.) on, concerned with

ἐπιμέλει-α, ἡ care, concern (1b)

ᾗτε you are (εἰμί)

ὁμωμόκατε you have sworn
(ὁμνυμι)

ὅταν when (ever)

συγγίγν-ομαι (συγγεν-) have
intercourse with (+dat.)

σωφροσύν-η, ἡ discipline,
sense of right and wrong

(1a)

Vocabulary to be learnt

ἔλεγχος, ὁ examination,
refutation (2a)

ἐπιμέλεια, ἡ care, concern (1b)
ὅταν whenever

F

The dikasts await the speech for the defence – and their pay.

In *World of Athens*: state pay 6.13, 59.

ΕΥ. εἶεν. τοσαύτῃ ἢ γε κατηγορία ἦν διελήλυθεν Ἀπολλόδωρος. τὴν δὲ ἀπολογίαν τὴν τοῦ Στεφάνου νῦν δεῖ ἡμᾶς ἀκούειν, ἀκούσαντας δὲ τὴν ψῆφον θέσθαι.

ΣΤΡ. ἀλλὰ τί ἔρῳ, ὅταν οἱ παῖδες οἱ ἐμοὶ καὶ ἡ γυνὴ ἔρωνται πότερον κατεδίκασα ἢ ἀπεψηφισάμην;

ΕΥ. εἰ μὲν καταδικασθῇ Νεαίρα, ὦ Στρυμόδωρε, ἐρεῖς ὅτι κατεδίκασας, εἰ μὲν δὲ ἀπολυθῇ, ὅτι ἀπεψηφίσω.

ΣΤΡ. πῶς γὰρ οὐ; ἀλλὰ καίπερ προθυμούμενος οὐχ οἷός τ' εἰμὶ μνημονεύειν τὴν κατηγορίαν· περιέλκει γάρ με κύκλῳ ὁ κατήγορος, ὥσπερ σοφιστής τις, καὶ εἰς πολλὴν ἀπορίαν με καθίστησιν.

ΚΩ. καὶ περιέλξει σε κύκλῳ ὁ ἀπολογούμενος, ὡς ἔοικεν, ὦ Στρυμόδωρε.

ΣΤΡ. πῶς οὖν μοι ἐξέσται διακρίνειν τὴν δίκην;

ΕΥ. πρῶτον μὲν ἄκουσον, ἔπειτα δὲ διάκρινον.

ΣΤΡ. εἶεν. ὅταν δὲ τὴν ψῆφον θώμεθα, τί;

ΚΩ. ὁ τι; ἐκ τῆς ἔδρας ἀνεστῶτες καὶ τὴν ψῆφον θέμενοι, τὸ τριώβολον 5 ληψόμεθα, ὦ Στρυμόδωρε. ἥδιστον δὲ ἐστί τοῦτο, ὅταν οἴκαδ' ἴω, τὸ τριώβολον ἔχων ἐν τῷ στόματι, καὶ πάντες οἱ οἰκεῖοι ἀσπάζωνταί με διὰ τὸ τριώβολον.

ΕΥ. εἰκότως. ἀλλὰ παῦε φλυαρῶν, ὦ Κωμία. ἀνέστηκε γὰρ ἤδη Στέφανος ὡς ἀπολογησόμενος. σιγῆς ἂν, καὶ τὸν νοῦν προσέχοις ἂν. καὶ σύ γε, 10 ὦ Στρυμόδωρε, ὅπως μνημονεύσεις τὰ εἰρημένα ὑπὸ Ἀπολλοδώρου καὶ προσέξεις τὸν νοῦν πρὸς πάνθ' ἃ ἂν λέγῃ Στέφανος.

Vocabulary for Section Fourteen F

ἀπολυθῇ (she) is acquitted
(ἀπολύω)

ἀσπάζονται (they) greet
(ἀσπάζομαι)

ἔδρ-α, ἡ seat (1b)

ἔοικε it seems, it is reasonable

ἔρωνται (they) ask (ἡρόμην/
ἔρωτάω)

θώμεθα we cast (τίθημι/θε-)

ἴω I go (subj. of εἶμι)

καταδικασθῇ (she) is condemned
(καταδικάζω)

κύκλ-ος, ὁ circle (2a)

λέγῃ (he) says (λέγω)

περιέλκ-ω drag round

προθυμέ-ομαι be eager, willing

στόμα(-), τό mouth
(3b)

τριώβολ-ον, τό three obols
(dikast's pay) (2b)
φλυαρέ-ω talk nonsense

Vocabulary to be learnt

ἔοικε it seems, it is
reasonable, it resembles
(+ dat.)

So ends the speech for the prosecution of Neaira. To the questions 'What did Stephanos reply? Who won?' we have no answer. But however damning Apollodoros' case may seem, it has a number of weaknesses that Stephanos would have exploited. Firstly, he could claim that Neaira was no wife of his, but simply a 'kept woman' (ἐταίρα), a normal practice in ancient Athens. Secondly, he could claim that Phano was not Neaira's child, but his own by a previous citizen woman, and therefore fully entitled to Athenian citizenship (and one may imagine how emotionally he would have described to the jury how his own dear child had had her reputation slurred simply because of his perfectly normal extra-marital relationship with Neaira). If you have read Apollodoros' evidence on one side of the case, there is absolutely no doubt at all that Stephanos would have produced plenty of quite contrary evidence on the other side. Apollodoros' case rested on his claim that by passing off Phano as free-born, Stephanos and Neaira have asserted the validity of their marriage and that this is an act of criminal collusion in which they are both implicated. His pleas for the preservation of public morality against the threat of people like Neaira must have added considerable emotional weight to his argument. If the birth of citizen children from marriage was the *sole* criterion for judging whether two people were married or not, Apollodoros had not a leg to stand on. The fact that he still brought the case illustrates that there were many other considerations which could sway the jury.

Whatever your feelings about the people involved (and remember you have heard only one side of the argument), bear in mind, as you leave Neaira to whatever fate she met, that at the time of the trial she was probably between fifty and sixty, and that a great number of the incidents referred to must have happened anything up to fifty years previously; and that she had been living with Stephanos in Athens for up to thirty years before this case. Apollodoros' desire for revenge was strong, and he left few stones unturned in his quest for it, however deeply time had buried them. One is left reflecting on what Neaira herself must have been thinking as her past was so ruthlessly dug up in the cause of Apollodoros' revenge on her man.

Section Fifteen A–C: Alkestis in Euripides' play

Introduction

The extracts from *The Prosecution of Neaira* may have given you one impression of the responsibilities, dignity and status of Athenian women, and of other women, seen through the eyes of one man. In the following brief extract, taken from Greek drama – the circumstances and conventions of which place it on a far different level from a speech in a courtroom (though both are written to win – the one a case, the other a dramatic prize) – you may receive a quite different impression, and one no less important than that given by *Neaira*.

The god Apollo, sentenced by Zeus to live a life of serfdom to a mortal (because he had killed Zeus' firemakers, the Cyclopes), serves his time under the human Admetos and, finding Admetos a pious man, tricks the Fates into offering him a reprieve from imminent death – on the condition that another will die in his place. Only Admetos' wife, Alkestis, can be found to take his place. The day has now come on which Death is to take Alkestis away.

In *World of Athens*: Greek tragedy 8.49ff.; women, marriage and the home 5.9ff.; death and burial 5.78ff.

Note

For verse metre, see *Grammar*; 179, 228. The text is unadapted.



Wedding preparations

A

A Chorus (χορός) of townsmen has come to Admetos' palace to find out whether Alkestis is already dead. A maidservant (θεράπεινα) comes weeping from Alkestis' rooms; she heartily agrees with the Chorus' praise of Alkestis' noble death, and describes Alkestis' last actions and her prayer for her husband and children.

ΧΟΡΟΣ ἴστω νυν εὐκλεῆς γε κατθανουμένη
γυνή τ' ἀρίστη τῶν ὑφ' ἡλίφ μακρῶ.
ΘΕΡΑΠΙΝΑ πῶς δ' οὐκ ἀρίστη; τίς δ' ἐναντιώσεται;
τί χρή λέγεσθαι τήνδ' ὑπερβεβλημένην
γυναῖκα; πῶς δ' ἂν μᾶλλον ἐνδείξαιτό τις
πόσιν προτιμῶς ἢ θέλουσ' ὑπερθανεῖν;
καὶ ταῦτα μὲν δὴ πᾶς ἐπίσταται πόλις·
ἃ δ' ἐν δόμοις ἔδρασε θαυμάση κλύων.
ἐπεὶ γὰρ ἦσθεθ' ἡμέραν τὴν κυρίαν
ἤκουσαν, ὕδασι ποταμίους λευκὸν χρῶα
ἐλούσας, ἐκ' δ' ἔλοῦσα κεδρίνων δόμων
ἐσθῆτα κόσμον τ' εὐπρεπῶς ἡσκήσατο,
καὶ σᾶσα πρόσθεν Ἑστίας κατηύξατο·
'δέσποιν', ἐγὼ γὰρ ἔρχομαι κατὰ χθονός,
πανύστατόν σε προσπίτνουσ' αἰτήσομαι,
τέκν' ὀρφανεῦσαι τάμά· καὶ τῷ μὲν φίλην
σὺζευξον ἄλοχον, τῇ δὲ γενναῖον πόσιν.
μηδ' (ὥσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμαι)
θανεῖν ἄωρους παῖδας, ἀλλ' εὐδαίμονας
ἐν γῇ πατρῷα τερπνὸν ἐκπλήσαι βίον.'

Notes

1. κατθανουμένη: nom. fut. part. after ἴστω (see vocab: οἶδα) 'that she will die'
- 1–2. εὐκλεῆς ... γυνή τ' : 'glorious ... and the [best] woman'; τῶν 'of those...'
4. τί χρή λέγεσθαι: 'what should [τήνδ' ὑπ. γυν.] be called?' i.e. 'how can one describe...?'
- 5–6. μᾶλλον ... ἢ θέλουσ': 'more, than by being willing'
8. ἃ: 'the things which', object of κλύων. Begin with θαυμάση (fut., 2s.)
11. κεδρίνων δόμων: 'from the ...'
- 16–17. τῷ μὲν ... τῇ δέ: 'for the one [boy], the other [girl]'. σὺζευξον is aor. imperat.
19. θανεῖν: see vocabulary, and understand 'grant that they [+ infin.] (i) μὴ θανεῖν (ii) ἐκπλήσῃ'

Vocabulary for Section Fifteen A

Grammar for 15A–C

- The future perfect
- Tragic usages
- Scanning Greek verse
- Iambic trimeters

αἰτέ-ομαι beg, ask	κατεύχ-ομαι pray earnestly	χορ-ός, ὁ chorus (of townsmen) (2a)
ἄλοχ-ος, ἡ wife (2a)	κατθανουμένη see καταθνήσκω	χρῶς (χρωτ-), ὁ skin, flesh (3a) (acc. χρώα)
ἀσκέ-ομαι adorn oneself	κέδριν-ος -η -ον of cedar	
ἄωρ-ος -ον untimely, before time	κλύ-ω hear	
γενναῖ-ος -α -ον noble, fine	κόσμ-ος, ὁ decoration (2a)	
δέσποιν-α, ἡ mistress (1c)	λευκ-ός -ή -όν white	
δόμ-οι, οἱ house, home; (with κέδριν-ος) chest, box (2a)	λού-ω wash	
ἐκ ... ἐλοῦσα taking out from ἐκπίπλη-μι (ἐκπλήσ-) complete	μακρῶ by far	
ἐναντιό-ομαι deny, disagree	ὀρφανεῦ-ω look after as orphans	
ἐνδείκνυ-μαι (ἐνδειξ-) declare oneself as (+ part.)	πανύστατ-ος -η -ον for the very last time	
ἐσθῆς (ἐσθητ-), ἡ clothes (3a)	πατρῶ-ος -α -ον father's, ancestral	
Ἑστί-α, ἡ household hearth (1b)	πόσ-ις, ὁ husband (3e)	
εὐκλε-ής -ές glorious, of good reputation	ποτάμ-ιος -α -ον from a river	
εὐπρεπ-ής -ές becoming, proper	πρόσθεν (+ gen.) in front of	
ἦσθεθ' = ἦσθετο (aor. of αἰσθάνομαι)	προσπίτν-ω = προσπίπτ-ω fall upon, embrace	
θανεῖν ... παῖδας 'that my children (do not) die'	προτιμά-ω hold in honour	
θέλουσα = ἐθέλουσα	σὺζεύγνυ-μι (σὺζευξ-) join in marriage	
θεράπειν-α, ἡ female servant (of Alkestis) (1c)	τέκν-ον, τό child (2b)	
θνήσκ-ω (θαν-) die	τεκοῦσα, ἡ mother (τίκτω [τεκ-] bear)	
ἵστα-μαι (στα-) stand	τερπν-ός -ή -όν joyful, pleasant	
ἵστω γυνή 'let the woman know (that she)'	ὔδωρ (ὕδατ-), τό water (3b)	
κατὰ (+ gen.) beneath	ὑπερβιβλημένην 'who surpasses' (sc. Alkestis) (ὑπερβάλλομαι)	
καταθνήσκ-ω die away (fut. κατθανοῦμαι)	ὑπερθνήσκ-ω (ὑπερθαν-) die for another	
	ὑπό (+dat.) under	
	χθών (χθον-), ἡ earth (3a)	

Vocabulary to be learnt

γενναῖος ἄνδρ-ος noble, fine
δέσποινα, ἡ mistress (1c)
δόμοι, οἱ house, home (2a)
εὐπρεπής ἐς seemly, proper, becoming
θνήσκω (θαν-) die
ἵστημι/ἵσταμαι set up, stand, raise
κατὰ (+gen.) below
καταθνήσκω (καταθαν-) die away
κλύω hear
κόσμος, ὁ decoration, ornament; order; universe (2a)
μακρός ἄνδρ-ος large, big, long
πανύστατος ἡν-ος for the very last time
πατρῶος ἄνδρ-ος of one's father, ancestral
πόσις, ὁ husband, spouse (3e)
προσπίτνω fall upon, embrace
τέκνον, τό child (2b)
τίκτω (τεκ-) bear, give birth to
ὔδωρ (ὕδατ-), τό water (3b)
ὑπό (+dat.) under, beneath
χρῶς (χρωτ-), ὁ flesh, skin (acc. χρώα) (3a)

B

The servant describes Alkestis' calm, and then her breakdown as she approaches her marriage bed.

πάντας δὲ βωμούς, οἱ κατ' Ἀδμήτου δόμους,
προσῆλθε κάξέστεψε καὶ προσήξατο,
ἄκλαυτος ἀστένακτος, οὐδὲ τούπιον
κακὸν μεθίστη χρωτὸς εὐειδῆ φύσιν.
κάπειτα θάλαμον ἐσπεσοῦσα καὶ λέχος,
ἐνταῦθα δὴ δάκρυσε καὶ λέγει τάδε·
'ὦ λέκτρον, ἔνθα παρθένει' ἔλυσ' ἐγὼ
κορεύματ' ἐκ τοῦδ' ἀνδρός, οὗ θνήσκω πέρι,
χαῖρ'· οὐ γὰρ ἐχθαίρω σ'· ἀπώλεσας δ' ἐμὲ
μόνην· προδοῦναι γάρ σ' ὀκνοῦσα καὶ πόσιν
θνήσκω. σὲ δ' ἄλλη τις γυνὴ κεκτήσεται,
σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως.'

Vocabulary for Section Fifteen B

Ἄδμητ-ος, ὁ Admetos (2a)
ἄκλαυτ-ος -ον unweeping
ἀστένακτ-ος -ον without
lamentation
δακρύ-ω weep
ἐσπίπτ-ω (ἐσπεσ-) fall into, on
ἐκοτέφ-ω garland, crown
ἐνθα there
εὐειδ-ής -ές graceful, pleasant
εὐτυχ-ής -ές fortunate
ἐχθαίρ-ω hate
θάλαμ-ος, ὁ bedroom (2a)
κάξέστεψε=καὶ ἐξέστεψε
κάπειτα=καὶ ἔπειτα
κατά (+acc.) throughout

κορεύματ-α, τὰ maidenhood (3b)
κεκτήσεται (she) will have
gained (κτάομαι)
λέκτρ-ον, τό bed (2b)
λέχ-ος, τό bed (3c)
μεθίστη-μι change, alter
ὀκνέ-ω shrink from (+ inf.)
παρθένει-ος -α -ον maiden,
virgin
προδίδω-μι (προδο-) betray
προσεύχ-ομαι address in prayer
σώφρων (σώφρον-) modest,
chaste
τούπιόν=τό ἐπιόν (pres. part. n.
of ἐπέρχομαι)

Vocabulary to be learnt
δακρῶ weep
εἰσπίπτω (εἰσπεσ-) fall into,
on
ἐνθα there
εὐτυχὴς ἐς fortunate, lucky
θάλαμος, ὁ bedchamber (2a)
κτάομαι acquire, get, gain
προδίδωμι (προδο-) betray
σώφρων (σώφρον-) modest,
chaste, discreet, sensible,
law-abiding, prudent,
disciplined, temperate

Notes

- B8. οὐ: take with πέρι
C4. ἐκπεσοῦσα: 'stumbling from the δεινίων'
5. πολλά: 'often'; θαλάμων: 'from the...' (controlled by ἐξιοῦσ')

C

The reaction of her children and servants is described – and finally, Admetos' tearful lament.

κυνεῖ δὲ προσπίτνουσα, πᾶν δὲ δέμνιον
ὀφθαλμοτέγκτω δεύεται πλημμυρίδι.
ἐπεὶ δὲ πολλῶν δακρύων εἶχεν κόρον,
στείχει. προνωπῆς ἐκπεσοῦσα δεινίων,
καὶ πολλὰ θαλάμων ἐξιοῦσ' ἐπεστράφη
κᾶρριπεν αὐτὴν αὐθις ἐς κοίτην πάλιν.
παῖδες δὲ πέπλων μητρός ἐξηρημένοι
ἔκλαιον· ἡ δὲ λαμβάνουσ' ἐς ἀγκάλας
ἡσπάζετ' ἄλλοτ' ἄλλον, ὥς θανουμένη.
πάντες δ' ἔκλαιον οἰκέται κατὰ στέγας
δέσποιναν οἰκτίροντες. ἡ δὲ δεξιὰν
προὔτειν' ἐκάστω, κοῦτις ἦν οὕτω κακὸς
ὄν οὐ προσεῖπε καὶ προσερρήθη πάλιν.



παῖδες δὲ πέπλων μητρός ἐξηρημένοι ἔκλαιον

Vocabulary for Section Fifteen C

ἀγκάλ-η, ἡ arm (1a)
ἄλλοτ' ἄλλον now one, now the
other
δάκρυ-ον, τό tear (2b)
δέμνι-ον, τό bed, bedding (usu.
pl.) (2b)
δεύ-ω wet, bedew, besprinkle
ἐξηρημέν-ος clinging to (+gen.)
ἐπεστράφη she turned back
(ἐπιστρέφω)

κᾶρριπεν=καὶ ἔρριπεν
κλαί-ω weep
κοίτ-η, ἡ bed (1a)
κόρ-ος, ὁ sufficiency, enough,
fill (2a)
κυνέ-ω kiss
οὔτις (οὐτιν-) no one
ὀφθαλμοτέγκτ-ος -ον welling
from the eyes
πέπλ-ος, ὁ robe (2a)

πλημμυρίς (πλημμυριδ-), ἡ flood
(3a)
προνωπ-ής -ές forward,
headlong
προσλέγ-ω (προσειπ-) address
(aor. pass. προσερρήθην)
προτείν-ω stretch out
σμικρ-ός -ά -όν=μικρός
στέγ-αι, αἱ house (1c)
στείχ-ω go

	τοιαῦτ' ἐν οἴκοις ἐστὶν Ἀδμήτου κακά. καὶ κατθανὼν τὰν ὥλετ', ἐκφυγὼν δ' ἔχει	15
ΧΟΡΟΣ	τοσοῦτον ἄλγος, οὐ ποτ' – οὐ λελήσεται. ἧ' που στενάζει τοισίδ' Ἀδμητος κακοῖς, ἐσθλῆς γυναικὸς εἰ στερηθῆναί σφε χρή;	
ΘΕΡ.	κλαίει γ' ἄκοιτιν ἐν χεροῖν φίλην ἔχων, καὶ μὴ προδοῦναι λίσσεται, τὰμήχανα	20
	ζητῶν· φθίνει γὰρ καὶ μαραίνεται νόσφ. παρειμένη δέ, χειρὸς ἄθλιον βάρος, ὅμως δὲ (καίπερ σμικρὸν) ἐμπνέουσ' ἔτι	
	βλέψαι πρὸς αὐγὰς βούλεται τὰς ἡλίου ὥς οὔποτε' αὐθις, ἀλλὰ νῦν πανύστατον.	25

ἄθλι-ος -α -ον pathetic,
miserable

ἄκοιτ-ις, ἡ wife (3e)

ἄλγ-ος, τό pain, agony (3c)

ἀμήχαν-ος -ον hopeless,
impossible

αὐγ-ή, ἡ ray (1a)

βάρ-ος, τό weight, burden (3c)

ἐμπνέ-ω breathe

ἐσθλ-ός -ή -όν noble, fine

ἧ που no doubt

κλαί-ω weep

λελήσεται he will have forgotten
(λανθάνομαι)

λίσσ-ομαι beg

μαραίν-ομαι die away (pass.)

οἶκ-ος, ὁ household (often pl.)
(2a)

οὔποτε never

παρειμέν-ος -η -ον exhausted

στενάζ-ω weep, lament

στερέ-ω deprive of (+ gen.)

σφέ he (= Admetos)

τὰμήχανα=τὰ ἀμήχανα
τάν=τοι ἄν 'truly, he would
have ...'

τοισίδ'=τοῖσδε

φθίν-ω die, waste away

χειρός i.e. on Admetos'

hand

χεροῖν 'in both hands' (dual
form)

Vocabulary to be learnt

ἄθλιος & ον pathetic, miserable,
wretched

βάρος, τό weight, burden (3c)

δάκρυον, τό tear (2b)

ἐσθλός ἡ ὄν noble, fine, good

κλαίω weep

οἶκος, ὁ household, house (2a)

οὔποτε never

οὔτις no one

προσλέγω address

στείχω go, come

Notes

15. κατθανών: Admetos is the subject
21. φθίνει: Alkestis is the subject
22. χειρός: see vocabulary



A fight

Part Five Athenian views of justice

Introduction

A number of Greek writers and thinkers were greatly concerned with the question of the nature of justice – what is it? What should it be? What is the relationship between justice and law? Why should one be so concerned about it? What are the origins of law and justice in our society?

The extracts from *Neaira* have already shown you something of legal process. Part Five concentrates on the actual workings of justice in the Athenian world, and shows the problems of enforcing it and making it work (Sections 16–17). It ends with a μῦθος, ascribed by Plato to the Greek sophist Protagoras (Πρωταγόρας), which explains the origins of human civilisation and shows how δίκη became an essential ingredient of it (Section 18).

Sources

Demosthenes 47, *Against Mnesiboulos and Euergos* (*passim*).

Plato, *Phaidros* (*passim*), and other dialogues.
Plato, *Protagoras* 321d–323a

NRE Fisher, *Social Values in Classical Athens* (Dent 1976) has excellent part-translations and discussions of both *Neaira* and *Against Mnesiboulos and Euergos*.

Time to be taken

Five weeks

Sections Sixteen to Seventeen: Official and private justice

Aristarkhos had been appointed in succession to Theophemos as a trierarch, whose duty it was to equip and man, at his own expense, a trireme of the Athenian navy. It was Theophemos' duty to hand over the state-provided ship's gear to his successor, but this he refused to do. In his attempts to recover the gear Aristarkhos got into a fight with Theophemos: Theophemos then brought a charge of assault and battery which he won, thanks to false evidence and the suppression of the testimony of a slave woman. Aristarkhos sought an extension of time in which to pay the fine, but at this Theophemos and a bunch of friends descended on Aristarkhos' farm, grabbing all they could lay their hands on and mauling an old servant so badly that she subsequently died.

Aristarkhos is uncertain what action he can take against Theophemos, and consults the *Exegetai*, state officials who advised on what to do in cases of murder. He is returning home when he meets Apollodoros, and tells him the whole story.

The speech is datable to the time of the Social War in 357.

Note

Aristarkhos' monologue is almost entirely unadapted.

In *World of Athens*: liturgies 6.62; trierarchies 7.43–6; *exegetai* 3.33; blood-guilt 3.26; revenge 4.8ff.; Social War 1.100.

Section Sixteen A–H: Official justice: ships, state and individuals

A

Aristarkhos is on his way home from the agora where he has been taking the advice of the Exegetai about the death of a faithful servant. By the city gate he meets Apollodoros, who is taking a walk outside the walls. Aristarkhos agrees to tell Apollodoros the whole story.

πορεύεται ὁ Ἀπολλόδωρος εὐθύς Ἰλισοῦ, τὴν ἔξω τείχους ὁδὸν βαδίζων ὑπ' αὐτὸ τὸ τεῖχος. ἐπειδὴ δὲ γίνεταί κατὰ τὴν πύλην, ἐνταῦθα συντυγχάνει Ἀριστάρχῳ τῷ Ἀριστῶνος πάνυ ἀθύμως ἔχοντι. καὶ Ἀρίσταρχον προσιόντα ὁ Ἀπολλόδωρος ἰδὼν προσαγορεύει.

ΑΠΟΛΛΟΔΩΡΟΣ ποῖ δὴ πορεύει καὶ πόθεν, ὦ Ἀρίσταρχε;

ΑΡΙΣΤΑΡΧΟΣ ἐξ ἀγορᾶς, ὦ Ἀπολλόδωρε, πορεύομαι οἴκαδε.

ΑΠ. ἀλλά, ὦ βέλτιστε, δοκεῖς μοι ἀθύμως ἔχειν. ἔοικας γὰρ βαρέως φέρειν τι. εἰπέ οὖν, τί βουλόμενος ἐν ἀγορᾷ διέτριβες;

ΑΡ. ἦλθον, ὦ Ἀπολλόδωρε, πρὸς τοὺς ἐξηγητάς.

ΑΠ. τί φής; περὶ καθάρσεως, ὡς ἔοικεν, ἢ περὶ ταφῆς πρὸς αὐτοὺς ἦλθες;

ΑΡ. μάλιστα γε, ὦ φίλε. ὀργιζόμενος γὰρ ἀνθρώπῳ τινὶ ὕβριστῃ, Θεοφῆμῳ ὀνόματι, δι' ἃ ἐπεποιήκει, οὕτως ἦλθον. οὗτος γὰρ ἡδίκηκε με μάλιστα, εἰσελθὼν εἰς τὸ χωρίον καὶ ὑβρίζων εἰς τοὺς οἰκείους καὶ δὴ καὶ φονεύσας γραῦν τινα, ἀπελευθέραν οὖσαν. αὐτὴν οὖν τὴν συμφορὰν ἐνθυμούμενος καὶ τιμωρεῖσθαι βουλόμενος τοῦτον, ὡς τοὺς ἐξηγητάς ἦλθον, διεξελθόντι δέ μοι ἃ ἐπεπόνθη ἐγὼ καὶ Θεόφημος διεπέρακτο, οὐκ ἔφασαν ἐξεῖναι τιμωρεῖσθαι τρὸς ὧν ἐν νῶ εἶχον.

Vocabulary for Section Sixteen A

Grammar for 16A–B

- The pluperfect 'I had -ed'
- Imperatives using μή + the aorist subjunctive
- Verbs of 'fearing': φοβοῦμαι μή + subjunctive
- Verb-forms in -τέος, expressing necessity

ἀθυμῶς ἔχ-ω be gloomy, disheartened

ἀπελευθέρ-α, ἡ freedwoman (1b)

Ἀπολλόδωρ-ος, ὁ Apollodoros (2a) (friend of Aristarkhos)

Ἀρίσταρχ-ος, ὁ Aristarkhos (2a) (whose story is told)

Ἀρίστων, ὁ Ariston (3a) (father of Aristarkhos)

διεξέρχ-ομαι (διεξελθ-) tell, go through in detail

διεπέρακτο (he) had done (διαπράττομαι)

ἐνθυμέ-ομαι take to heart

ἐξηγητ-ής, ὁ Adviser (1d)

ἔξω (+gen.) outside

εἰκ-α seem

ἐπεποιήκει he had done (ποιέω)

ἐπεπόνθη I had suffered (πάσχω)

εὐθύς (+gen.) straight towards

ἡδίκηκει (he) had wronged (ἀδικέω)

Θεόφημ-ος, ὁ Theophemos (2a) (enemy of Aristarkhos and responsible for the death of a freedwoman)

Ἰλισ-ός, ὁ River Ilisos (2a)

κάθαρσ-ις, ἡ purification (3e)

πύλ-η, ἡ gate (1a)

συμφορ-ά, ἡ disaster, occurrence (1b)

συντυγχάν-ω (συντυχ-) meet with (+dat.)

ταφ-ή, ἡ burial (1a)

ὕβριστ-ής, ὁ violent, criminal character (1d)

ὑπό (+acc.) up under, along under

φονεύ-ω kill, murder

χωρί-ον, τό farm (2b)

Vocabulary to be learnt

ἀπελευθέρ-ος, ὁ freedman (2a)

ἀπελευθέρᾱ, ἡ freedwoman (1b)

διεξέρχομαι (διεξελθ-) go through, relate

ἔξω (+gen.) outside

ἔοικα seem, resemble

εὐθύς (+gen.) straight towards

πύλη, ἡ gate (1a)

συμφορᾱ, ἡ disaster, mishap, occurrence (1b)

συντυγχάνω (συντυχ-) meet with (+dat.)

ὕβριστῆς, ὁ violent, criminal person (1d)

ὑπό (+acc.) under, along under, up under

χωρίον, τό farm; place, space, region (2b)

Ritual purification

Faced with the vagaries of climate, disease, etc., Greeks chose to assume that the decisions and actions of divine powers accounted for things beyond human control. So anything abnormal could indicate the intervention of a divinity and might therefore need careful handling. Ritual purification was the key here. It was required for approaches to a deity, especially sacrifice, and a sacrifice could itself purify. So before every meeting of the Athenian ἐκκλησία, a pig was sacrificed and its blood sprinkled to render the place ritually pure. Before a sacrifice, a ceremonial washing of hands was usually all that was needed, together with purification of the place of sacrifice, thenceforth called the κάθαρμα, 'the purified place'. More elaborate ritual purification was needed in certain cases, particularly for murderers who were excluded from sacred ground, and for those who came into contact with murder or with the dead. It might be required after sexual intercourse and childbirth. Some cities set up lists of situations that brought impurity and what actions were required to restore purity, and one particularly full list survives from fourth-century Kyrene. There were also official bodies of people in Athens to whom one could apply for advice. One such body was the ἐξηγηταί in Athens, who were official ministers of Apollo. Some of them were named by the oracle at Delphi for this task, others were elected by the Athenian people from one or two noble families with hereditary authority in such matters (one such family was the Eumolpidae). They advised on such matters as temples, cult procedure, sacrifices, and particularly purification following homicide. See *Text* 17D, I.17, where the ἐξηγηταί recommend purification rather than any further legal action. (*World of Athens*, 3.7, 33)

B

In *World of Athens*: climate 2.5–6.

- ΑΠ. μὴ ἀπορήσης, ὦ Ἀρίσταρχε, μηδὲ ἀθυμήσης ἔτι. καὶ γὰρ οὐ δεῖ βαρέως φέρειν τὰ γεγεννημένα οὐδὲ ἀθυμεῖν. οὐ γὰρ ἀθυμητέον ἀλλὰ προθυμητέον. ἐξ ἀρχῆς ἄρα σκεπτέον ἡμῖν περὶ τοῦ πράγματος. μὴ οὖν μ' ἀτιμάσης, ἀλλὰ παντὶ τρόπῳ προσέχων τὸν νοῦν προθυμοῦ τοῦτο, ὅπως σαφέστατά μοι τὸ πρᾶγμα διέξει. εἰπέ οὖν, ὦ βέλτιστε, καὶ μὴ ἀποκρύψης μηδέν. 5
- ΑΡ. ἀλλὰ φοβοῦμαι μὴ σ' ἀπολέσω λέγων. οὐ γὰρ βραχὺς ὁ λόγος.
- ΑΠ. μὴ φοβοῦ μὴ τοῦτο γένηται. σχολή γάρ μοι ἐστίν. εἰπέ οὖν καὶ μὴ ἐπίσχης.
- ΑΡ. διηγητέον ἄρα μοι πάντα ἐξ ἀρχῆς, ὡς ἔοικε. καὶ δὴ, ὦ Ἀπολλόδωρε, προσήκουσά γέ σοι ἡ ἀκοή. σὺ γὰρ κατήγορος δεινὸς εἶ καὶ ἐπεικὺς ἔμπειρος περὶ τὰ δικανικά. τί δέ; ἄρα περίπατον ποιούμενος βούλη ἀκούειν, ἢ καθημένος; πάντως δὲ ἡ ὁδὸς ἢ παρὰ τὸν Ἰλισὸν ἐπιτηδεῖα πορευομένοις καὶ λέγειν καὶ ἀκούειν. 10
- ΑΠ. πῶς δ' οὐ; οὐπὼ γὰρ πνίγος ἐστὶ τὸ νῦν. ἐγὼ γὰρ μάλιστα ἐπιθυμῶ ἀκοῦσαι, ἵνα σοι βοηθήσω ἐν ἀπορίᾳ ὄντι καὶ ἀθυμοῦντι. ὥστε, ἐὰν βαδίζων ποιῇ τὸν περίπατον καὶ Μέγαράδε, οὐ παύσομαι ἐπόμενός σοι, ἵνα τὰ γεγεννημένα μάθω. σὺ δὲ λέγε, ἵνα ἀκούσας μετὰ σοῦ συμβουλευώμαι. 15
- ΑΡ. πάννυ μὲν οὖν. χάριν γὰρ εἴσομαι σοι, ἐὰν ἀκούης.
- ΑΠ. καὶ μὴν κἀγὼ σοι, ἐὰν λέγῃς.
- ΑΡ. διπλὴ ἂν εἴη ἡ χάρις. ἀλλ' οὖν ἄκουε. 20

Vocabulary for Section Sixteen B

ἀθυμέ-ω be gloomy, disheartened, downhearted	ἵνα (+subj.) in order that	συμβουλευ-ομαι debate with, take counsel with
ἀθυμητέον (you) should be gloomy	Μεγάραδε to Megara	σχολ-ή, ἡ leisure (1a)
ἀκο-ή, ἡ hearing (1a)	μὴ (+aor. subj.) don't	φοβέ-ομαι μὴ I am afraid that/lest (+ subj.)
ἀλλ' οὖν well, anyway; however	πάντως in every way, wholly	χάρις (χαριτ-), ἡ thanks (3a)
that might be	πάννυ μὲν οὖν certainly	χάριν οἶδα feel grateful to (+dat.)
ἀποκρύπτ-ω conceal, hide	περίπατ-ος, ὁ walk, stroll (2a)	ὥστε so that, and so
βραχ-ύς -εῖα -ύ brief, short	πνίγ-ος, τό midday heat, stifling heat (3c)	
γεγεννημένα, τὰ events	προθυμέ-ομαι be eager, ready	Vocabulary to be learnt
διηγητέον I (dat.) must tell/relate	προθυμητέον (you) should be ready (for action)	ἀθυμέω be downhearted, gloomy
διπλ-οῦς -ῇ -οῦν double	προσῆκ-ων -ουσα -ον fitting for (+ dat.)	ἀκοή, ἡ hearing (1a)
εἴσομαι fut. of οἶδα		ἀλλ' οὖν well anyway; however that may be
ἐπέχ-ω (ἐπισχ-) hold on, hold back	σκεπτ-ομαι consider	βραχὺς εἶα ὅ short, brief
ἐπεικὺς pretty, fairly	σκεπτέον we (dat.) must consider	γεγεννημένα, τὰ events, occurrences (2b)
ἐπιθυμέ-ω desire		
ἐπιτήδει-ος -α -ον suitable		

ἐπέχω (ἐπισχ-) hold on, restrain, check	μὴ (+aor. subj.) don't	σχολή, ἡ leisure (1a)
ἐπιθυμέω desire, yearn for (+gen.)	πάννυ μὲν οὖν certainly, of course	φοβέομαι μὴ fear that/lest (+ subj.)
ἐπιτήδειος ἄν suitable, useful for	προθυμέομαι be ready, eager	χάριν οἶδα be grateful to (+ dat.)
κάθημαι be seated	σκέπτομαι examine, look carefully at	χάρις (χαριτ-), ἡ thanks, grace (3a)

Athens: climate and character

Apart from some mountainous areas of the central Peloponnese and Crete, southern Greece enjoys the type of climate called 'Mediterranean': winter rains and summer droughts. In the winter, rainfall is heavy but intermittent, and there are many days when the sky is clear, the sun warm and the breeze cool. In summer there is virtually no rain for two to four months, apart from an occasional thunderstorm or brief mist, and the intense heat of noontime can bring activity to a halt. Particularly in south-eastern Greece, where Athens lies, levels of rainfall vary very significantly from year to year, and more than once a decade rainfall is insufficient to sustain cereal crops. Unlike the cold of northern Europe which invites a private, indoor existence, the Mediterranean climate encouraged an outdoor life. Until modern heavy industrialisation, the atmosphere everywhere had a piercing clarity which sharpened the outline of landscape and buildings, so that even distant landmarks could be seen ...

Attica, situated in the driest part of Greece, has rather shallow soils on the hills and mountains. Ancient authors could not agree as to whether it was unusually good (so Xenophon) or unusually bad (so Thucydides) for agriculture. Plato, blaming deluges (evidence for deforestation is very meagre), likened Attica to 'the skeleton of a body wasted by disease; the rich soft soil has all run away, leaving the land nothing but skin and bone' (*Kritias* 111b–c). Despite Plato's gloomy picture, Attica still had a variety of trees: planes, cypresses and elms, and in Athens itself these trees were planted in the ἀγορά.

The plain of Athens is the largest in Attica; it is enclosed to the west, north and east by hills (Aigaleos, Parnes, Pentelikon and Hymettos) but is open to the sea on the south ... The plain was watered by two seasonal rivers, destructive in winter, much reduced in summer. These flow close to the Acropolis: the Kephisos on the west rising in Mt Parnes and flowing into the bay of Phaleron, and the Ilisos on the east rising in Mt Hymettos and flowing into the Kephisos ... A traveller ('Herakleides') who first saw Athens in the early third century sets the scene: 'He then comes to the city of the Athenians; the road is pleasant; the ground is cultivated all the way, and has a kindly look. The city is all dry, not well-watered; the streets are badly laid out because of their antiquity. The houses are mostly mean; few are commodious. Strangers visiting the city might be struck by sudden doubt, whether this is really the renowned city of the Athenians; but after a little while one might well believe it.' (*World of Athens*, 2.5–6, 12, 26)

C

Aristarkhos tells how his feud with Theophemos arose. In a time of state crisis, Aristarkhos had been appointed a trierarch, but Theophemos had refused to co-operate with him.

In *World of Athens*: personal enmity 4.14–16; trierach 7.43ff.; stasis 4.16; ship's gear 7.44.

βούλομαι οὖν σοι διηγῆσθαι ὅθεν ἐγένετο ἡ ἔχθρα πρὸς Θεόφημον, ἵνα μάθῃς τί ἐγένετο καὶ γινώσκῃς ὅτι οὐ μόνον ἐμὲ ἠδίκησεν, ἀλλὰ καὶ τὸν τε δήμον καὶ τὴν βουλὴν. ἔτυχον γὰρ ἐγὼ τριηραρχῶν, καὶ τριηραρχοῦντα ἔδει με τὰ σκεύη καὶ τὴν τριήρη παρὰ Θεοφήμου παραλαβεῖν· εὐ γὰρ οἶσθα ὅτι δεῖ τὸν τριηραρχήσαντα, ἐξιούσης τῆς ἀρχῆς, παραδοῦναι τὴν τε τριήρη καὶ τὰ σκεύη τῷ μέλλοντι τριηραρχήσειν, ἵνα καὶ αὐτὸς δύνῃται παρασκευάζειν τὴν ναῦν. ἀλλὰ καίπερ δέον τὸν Θεόφημον ἀποδοῦναι τὰ σκεύη, οὐ παρέλαβον ἐγὼ παρὰ τούτου τῶν σκευῶν οὐδέν. καὶ δὴ καί, ἦν τότε, ὅτε τριηραρχήσειν ἐμελλον, κίνδυνος μέγας τῇ πόλει διὰ τὴν τῶν συμμάχων στάσιν, ὥστε ἔδει τοὺς τριηράρχους διὰ τὰς τριήρων βοήθειαν ἀποστέλλειν. ἀλλὰ καίπερ δέον ἡμᾶς ὡς τάχιστα ἀποστέλλειν τὰς ναῦς, σκεύη ἐν τῷ νεωρίῳ οὐχ ὑπῆρχε ταῖς ναυσὶν· οὐ γὰρ ἀπέδωκαν τὰ σκεύη οἱ ὀφείλοντες, ἐν οἷς ἦν Θεόφημος.

πρὸς δὲ τούτοις, οὐδ' ἐν τῷ Πειραιεῖ ἦν ἄφθονα ὀθόνια καὶ στυππεῖον καὶ σχοινία, ὥστε οὐκ ἐξῆν πρίασθαι. καὶ οὐκ ἐξὸν πρίασθαι, οὐδὲ τῶν ὀφειλόντων ἀποδόντων, γράφει Χαιρέδημος ψήφισμα ἵνα ἡμεῖς οἱ καθεστῶτες τριηράρχοι προστάττωμεν καὶ ἀναγκάζωμεν τοὺς τριηραρχήσαντας ἀποδοῦναι τὰ σκεύη, ὅς ἂν μὴ ἀποδιδῶ. καὶ δὴ ἡμᾶς κελεύει τὸ ψήφισμα κομίζεσθαι τὰ σκεύη τρόπῳ ᾧ ἂν δυνώμεθα, ἵνα ὡς τάχιστα τὰς ναῦς παρασκευάζωμεν καὶ βοήθειαν ἀποστέλλωμεν.

πολλὴ οὖν ἦν μοι ἀνάγκη κομίζεσθαι τὰ σκεύη ἵνα τὴν ναῦν παρασκευάζοιμι καὶ παρασκευάσας ἀποστέλλοιμι ὡς τάχιστα. δέον οὖν με ταῦτα ποιεῖν, Θεοφήμω προσήλθον ἵνα τὰ σκεύη κομισαίμην.

Vocabulary for Section Sixteen C

Grammar for 16C

- The accusative absolute
- ὡς + the superlative

ἀποστέλλ-ω send out
ἄφθον-ος -ον unlimited
βοήθει-α, ἡ rescue operation
(1b)
γράφ-ω propose (a decree)
δέον it being necessary (δεῖ)
διὰ τάχους with all speed
ἐξέρχ-ομαι end, finish
ἐξόν it being possible (ἔξῃστι)

ἵνα (+ subj./opt.) in order that, to
κομίζ-ομαι collect
νεώρι-ον, τό dockyard (2b)
ὅθεν from where
ὀθόνι-ον, τό sail-cloth (2b)
παραδίδω-μι (παραδο-) hand
over
παρασκευάζ-ω equip, prepare
Πειραι-εύς, ὁ Piraeus (3g)

πρίασθαι to buy (aor. inf. of
ὠνέομαι)
πρὸς (+ dat.) in addition to
προστάττω-ω (προσταξ-) instruct,
order
σκεύ-η, τὰ ship's gear (pl.) (3c)
στάσ-ις, ἡ revolution (3e)
στυπτεῖ-ον, τό tow, coarse flax
(2b)

σύμμαχ-ος, ὁ ally (2a)
σχοινί-ον, τό rope (2b)
τριηραρχέ-ω serve as trierarch
ὑπάρχ-ω be in supply
Χαιρέδημ-ος, ὁ Khairredemos
(2a) (proposer of a decree
about ship's gear in 357)
ὡς τάχιστα as quickly as
possible
ὥστε consequently, so that, and
so

Vocabulary to be learnt
βοήθεια, ἡ help, rescue
operation (1b)
γράφω propose (a decree):
write
δέον it being necessary
ἐξόν it being permitted, possible
ὅθεν from where
παραδίδωμι (παραδο-) hand
over
παρασκευάζω prepare, equip

πρὸς (+dat.) in addition to, near
σκεύη, τὰ ship's gear; gear,
furniture (3c)
σύμμαχος, ὁ ally (2a)
τριηραρχέω serve as trierarch
ὠνέομαι (πρια-) buy
ὡς (+sup.) as - as possible
ὥστε so that, with the result that,
consequently

Ship's gear

The city kept meticulous lists of the equipment which each trierarch was supposed to have in order to equip his ship. The following is an excerpt from an inscription detailing such equipment.

ὅσοι τῶν τριηράρχων γεγραμμένοι εἰσὶν ἔχοντες εἰς πλοῦν ἐντελῆ σκεύη κρεμαστὰ ἢ ξύλινα, ὅσοι μὲν κρεμαστὰ, τάδε ἔχουσιν· ὑποζώματα, ιστίον, τοπεῖα, ὑπόβλημα, κατάβλημα, παραρύματα λευκά, παραρύματα τρίχινα, σχοινία ὀκτωδάκτυλα ||||, ἐξδάκτυλα ||||, ἀγκύρας σιδηρᾶς ||· ὅσοι δὲ ξύλινα, ἔχουσιν ταρρόν, πηδάλια, κλιμακίδας, ιστόν, κεραίαις, κοντούς.

'All the trierarchs who are listed as having gear complete for their voyage, whether hanging or wooden, have the following: those with hanging gear, swifters, sails, sail-tackle, hypoblema, katablema, canvas side-screens, hair side-screens, 4 heavy ropes of eight fingers, 4 heavy ropes of six fingers, 2 iron anchors: those with wooden gear have a set of oars, steering-oars, ladders, a mast, sail-yards, poles.'

swifters	heavy cables passed around the outside of a ship's hull and made tight, to hold the fabric together	
hypoblema	}	unknown
katablema		
side-screens	for the protection of the rowers during battle	

(From: *Inscriptiones Graecae*, 11, 2, 1627)

D

Since Theophemos is not at home, Aristarkhos approaches Theophemos' brother Euergos for information about their property.

In *World of Athens*: boule 6.6–22; evidence 6.47; *hupereutes* 5.63.

ἀλλὰ ἀπόντος Θεοφήμου καὶ οὐκ ἔξόν μοι ἰδεῖν, προσελθὼν τῷ Εὐέργῳ, τῷ τοῦ Θεοφήμου ἀδελφῷ, ἀπήτησα τὰ σκεύη καὶ ἐκέλευον αὐτὸν φράσαι Θεοφήμῳ. ἔστι γὰρ τὸ τῆς βουλῆς ψήφισμα κομίζεσθαι τὰ σκεύη, ὅποταν οἱ ὀφείλοντες μὴ ἀποδιδῶσι, τρόπῳ ᾧ ἂν δυνώμεθα. ἐκέλευον μὲν οὖν ἐγώ, καὶ διέλιπον ἡμέρας 5 τινάς, ἵνα Εὐεργος φράσειε Θεοφήμῳ, Εὐεργος δὲ οὐκ ἀπεδίδου τὰ σκεύη, ἀλλὰ κακὰ μ' ἔλεγεν. παραλαβὼν οὖν μάρτυρας ὡς πλείστους, ἡρόμην αὐτὸν πότερον κοινῇ εἶη ἢ οὐσία ἢ οὐ, ἐρομένῳ δέ μοι ἀπεκρίνατο Εὐεργος ὅτι κοινῇ οὐκ εἶη ἢ οὐσία, καὶ χωρὶς οἰκοῖ ὁ ἀδελφός. 10 πυθόμενος οὖν ἄλλοθεν οὗ οἰκεῖ Θεόφημος, καὶ λαβὼν ὑπηρέτην παρὰ τῆς ἀρχῆς, ἤλθον ἐπὶ τὴν τοῦ Θεοφήμου οἰκίαν ἵνα αὐτὸν ἴδοιμι.

Vocabulary for Section Sixteen D

Grammar for 16D

- ἵνα or ὅπως + subjunctive or optative

ἀδελφ-ός, ὁ brother (2a)
ἄλλοθεν from elsewhere
ἀπαιτέ-ω demand x (acc.) from y (acc.)
ἄπειμι be absent
ἀρχ-ή, ἡ board of officials (1a)
διαλείπ-ω (διαλιπ-) leave
Εὐεργ-ος, ὁ Euergos (2a)
(Theophemos' brother)
ἵνα (+ opt.) in order that, to
κακὰ λέγ-ω curse, insult (+ acc.)
κοιν-ός -ή -όν common, shared
κομίζ-ομαι collect

ὅποταν whenever
οὐ where (at)
οὐσί-α, ἡ property (1b)
πλείστ -ος -η -ον very many,
most (sup. of πολὺς)
φράζ-ω mention, talk
χωρίς separately, apart

Vocabulary to be learnt

ἀδελφός, ὁ brother (2a)
ἀπαιτέω demand X (acc.) from Y (acc.)
ἄπειμι be absent

διαλείπω (διαλιπ-) leave
ἵνα (+subj., opt.) in order to, that
κοινός ἢ ὅν common, shared
κομίζομαι collect
ὅποταν whenever
οὐ where (at)
οὐσία, ἡ property, wealth (1b)
πλείστος ἢ ὅν very much, most
(sup. of πολὺς)
φράζω utter, mention, talk
χωρίς apart; separately; (prep.)
apart/separately from (+gen.)

Witnesses (i)

The orator Isaios emphasises that you must have friends on your side in court: 'You all know that when we are acting without concealment and need witnesses, we normally make use of our close relatives and intimate friends as witnesses of such actions; but for the unforeseen and unexpected, we call on anyone who happens to be present.' That was why Aristarkhos brought witnesses when he asked whether Euergos shared the property with Theophemos. Had Euergos done so, Aristarkhos could have tried to seize some of it against the missing ship's gear. (*World of Athens*, 6.47)

E

Aristarkhos demands the gear from Theophemos.

In *World of Athens*: self-help in law 6.42.

κόψας δὲ τὴν θύραν, ἡρόμην ὅπου εἴη, ἀποκρίνεται δὲ ὁ ἄνθρωπος ὅτι 'οὐκ ἔνδον, ὅπου ἂν νῦν γε τυγχάνη ὦν.' καταλαβὼν οὖν αὐτὸν ἔνδον οὐκ ὄντα, ἐκέλευον τὴν ἄνθρωπον τὴν ὑπακούσασαν μετελθεῖν αὐτὸν ὅπου ὦν τυγχάνοι. ὡς δ' ἀφικνεῖται Θεόφημος, μετελθούσης αὐτὸν τῆς ἀνθρώπου, ἀπήτουν αὐτὸν τὸ διάγραμμα τῶν σκευῶν καὶ ἐδείκνυσεν τὸ ψήφισμα τῆς βουλῆς, ὃ ἐκέλευέ με κομίζεσθαι τὰ σκεύη 5 τρόπῳ ᾧ δυναίμην. καὶ γὰρ οὐκ ἐγώ μόνος οὕτως ἔπραξα, ἀλλὰ καὶ ἄλλοι τῶν τριηράρχων, ὅποτε τις τὰ σκεύη μὴ ἀποδιδόη. ἀλλ' ἐπειδὴ ἐδείχθη τὸ ψήφισμα ἐκείνῳ καὶ ἀπήτηθη τὸ διάγραμμα, ὁ Θεόφημος οὐκ ἀπεδίδου. πρὶν οὖν ἄλλο τι ποιῆσαι, ἐκέλευον τὸν παῖδα καλέσαι τοὺς ἐκ τῆς ὁδοῦ πολίτας, εἴ τινας ἴδοι, ἵνα μάρτυρές μοι εἶεν τῶν λεχθέντων. καλέσαντος δὲ 10 τοῦ παιδός, καὶ παρόντων μαρτύρων τῶν ὑπ' αὐτοῦ κληθέντων, ἐκέλευον πάλιν ἐγώ τὸν Θεόφημον ἢ αὐτὸν ἀκολουθεῖν πρὸς τὴν βουλὴν, εἰ μὴ φησιν ὀφείλειν τὰ σκεύη, ἢ ἀποδιδόναι τὰ σκεύη. εἰ δὲ μή, ἔλεγον ὅτι ληψοίμην ἐνέχυρα κατὰ τε τοὺς νόμους καὶ τὰ ψηφίσματα.

Vocabulary for Section Sixteen E

Grammar for 16E

- Indefinite clauses in secondary sequence

ἀκολουθεῖ-ω follow, accompany
δείκνυ-μι (δειξ-) show
διάγραμμα (διαγραμμάτ-), τό register (3b)
ἐνέχυρ-ον, τό security, pledge (2b)

μετέρχ-ομαι (μετελθ-) send for
ὅποτε when (+opt.= whenever)
ὕπακού-ω reply, answer
ὕπακού-ω reply, answer

ὅποτε when (+opt.= whenever)
ὕπακούω reply, answer; obey
(+dat.)

Vocabulary to be learnt
δείκνυμι (δειξα-) show

Witnesses (ii)

Aristarkhos took only a slave official with him (16D 1.9: presumably one from the dockyards' board – the 'boy' of 16E 1.9) to Theophemos' house. When Theophemos still refused to deliver the ship's gear, Aristarkhos needed *someone* to witness his efforts to seize Theophemos' property in reparation (16F). This was not ideal, as Isaios hints (see 'Witnesses' at 16D), but vital. As Isaios went on 'When evidence is needed in court, we have to bring as witnesses persons who were actually present, whoever they are.' Note that Aristarkhos will ascertain that Theophemos had no wife (16F, 1.5): it was not 'done' for non-family males to intrude uninvited (contrast Theophemos' behaviour at 17A).

F

Theophemos refuses to comply, and a fight at the house ensues. Worsted, Aristarkhos takes his grievance to the βουλή, who encourage him to bring a (successful) case against Theophemos.

In *World of Athens*: protection of women in law 5.27.

ἐθέλοντος δὲ αὐτοῦ οὐδὲν τούτων ποιεῖν, καίπερ κελευσθέντος ὑπ' ἐμοῦ, ἦγον τὴν ἄνθρωπον ἐστηκυῖαν ἐπὶ τῇ θύρᾳ, τὴν μετελθοῦσαν αὐτόν, ἵνα μάρτυρα ἔχοιμι. καὶ ὁ Θεόφημος με ἀφηρεῖτο αὐτήν, καὶ ἐγὼ τὴν μὲν ἄνθρωπον ἀφῆκα, εἰς δὲ τὴν οἰκίαν εἰσῆα ἵνα ἐνέχυρόν τι λάβοιμι τῶν σκευῶν. ἔτυχε γὰρ ἡ θύρα ἀνεωγμένη. καὶ πρὶν εἰσιέναι, ἐπεύσμην ὅτι οὐ γεγαμηκῶς εἴη. εἰσιόντος δέ μου, παίει πῦξ τὸ στόμα ὁ Θεόφημος, καὶ ἐγὼ, ἐπιμαρτυράμενος τοὺς παρόντας, ἤμυνάμην.

ἐπειδὴ οὖν τὰ ἐνέχυρα ἐλήφθη ὑπὸ Θεοφήμου, καὶ συνεκόπην ἐγὼ, ἦλθον εἰς τὴν βουλὴν ἵνα δείξαιμι τὰς πληγὰς καὶ εἴποιμι πάνθ' ἃ πεπονθὼς ἦ, κομιζόμενος τὰ σκεύη τῇ πόλει. ἡ δὲ βουλή, ἀγανακτήσασα ἐφ' οἷς ἐπεπόνθη, καὶ ἰδοῦσα ὡς διεκείμεν ὑπὸ Θεοφήμου, ἐβούλετο αὐτόν ἀλῶναι καὶ ζημιωθῆναι. ἐκελεύσθη οὖν ὑπὸ τῆς βουλῆς εἰσαγγέλλειν αὐτόν ὡς ἀδικοῦντα καὶ διακωλύοντα τὸν ἀπόστολον. ἡγήσατο γὰρ ἡ βουλή ὕβρισθῆναι οὐκ ἐμέ ἀλλ' ἐαυτήν καὶ τὸν δῆμον καὶ τὸν νόμον. καὶ γὰρ εὖ ᾔδει ἡ βουλή ὅτι εἰσαγγελθεὶς ὁ Θεόφημος ἀλῶσεται καὶ ζημιωθήσεται. γενομένης τοίνυν τῆς κρίσεως ἐν τῇ βουλῇ, καὶ πυθομένων τῶν βουλευτῶν τὴν πόλιν ὕβρισεῖσαν καὶ ἀδικηθέντα ἐμέ, ἐάλω ὁ Θεόφημος καὶ ἐζημιώθη. καὶ ἐξὸν ταῖς πεντακοσίαις δραγμαῖς ζημιῶσαι αὐτόν, ἐγὼ, καίπερ ἀδικηθεὶς, μέτριος καὶ ἐπιεικὴς ἐγενόμην καὶ συνεχώρησα πέντε καὶ εἴκοσι δραγμαῖς.

Vocabulary for Section Sixteen F

Grammar for 16F

- The perfect optative
- ἀλίσκομαι 'I am captured'

ἀγανακτέ-ω be angry
ἀλίσκ-ομαι ([ἐ]άλ-) be convicted, caught (aor. ἐάλων)
ἀλῶναι to be convicted (ἀλίσκομαι)
ἀλῶσεται he will be convicted (ἀλίσκομαι)
ἀμύν-ομαι defend oneself
ἀνεωγμένη open (perf. part. pass. of ἀνοίγνυμι)
ἀπόστολ-ος, ὁ sailing, mission (2a)
ἀφῆ-κα I released (ἀφίημι)

βουλευτ-ής, ὁ member of council (1d)
γεγαμηκῶς εἴη he was married (perf. opt. of γαμέω)
διάκει-μαι be in x (adv.) state
διακωλύ-ω prevent
ἐάλω see ἀλίσκομαι
εἴκοσι twenty (indecl.)
εἰσαγγέλλ-ω (εἰσαγγεῖλ-) impeach
ἐνέχυρ-ον, τό security, pledge (2b)
ἐπεπόνθη I had suffered (πάσχω)

ἐπεύσμην I had ascertained (πυνθάνομαι)
ἐπί (+ dat.) at, on
ἐπιεικ-ής -ές fair, moderate
ἐπιμαρτύρ-ομαι call as witnesses
ζημιό-ω fine, punish
κρίσ-ις, ἡ judgment (3e)
μετέρχ-ομαι (μετελθ-) send for
μέτρι-ος -α -ον reasonable, fair
παί-ω strike
πεντακόσι-οι -αι -α five hundred
πέντε five

πεπονθὼς ἢ 'I had suffered' (πάσχω)
πληγ-ή, ἡ blow (1a)
πύξ with the fist
στόμα (στοματ-), τό mouth (3b)
συγκόπτ-ω hit, strike (aor. pass. συνεκόπ-ην)
συγχωρέ-ω agree with, to (+ dat.)

βουλευτῆς, ὁ member of council (1d)
διακωλύ-ω prevent
εἴκοσι twenty
εἰσαγγέλλω (εἰσαγγεῖλα-) impeach
ἐνέχυρον, τό security, pledge (2b)
ἐπί (+ dat.) at, on; for the purpose of
ζημιό-ω fine, penalise, punish

κρίσις, ἡ judgment, dispute, trial, decision (3e)
μετέρχομαι (μετελθ-) send for, chase after
μέτριος ἄνδρα fair; moderate reasonable
στόμα (στοματ-), τό mouth (3b)
συγχωρέω agree with, to (+ dat.); yield to

Vocabulary to be learnt

ἀλίσκομαι (άλ-) be caught, convicted (aor. ἐάλων)

G

The heat of the day is too much for Apollodoros, who asks for a rest in the shade by the river. Aristarkhos now explains how the tables were turned on him by Theophemos.

ΑΠ. ἐπιεικὴς δὴ καὶ μέτριος ἐγένου περὶ ὧν ἐπεποιήκει ὁ Θεόφημος, ὦ Ἀρίσταρχε. ἀλλὰ τί οὐ παυόμεθα περιπατοῦντες; πνίγος γὰρ γίγνεται νῦν, καὶ ἐὰν πλέον περιπατήσω, εἰς πολλὴν ἀπορίαν καταστήσομαι. παυώμεθα οὖν, ἕως ἃν ἐκ τῆς ἀσθενείας συλλέγω ἑμαυτόν.

ΑΡ. οὕτως οὖν ποιητέον, εἴ σοι δοκεῖ. παυώμεθα οὖν καὶ ἐν ἡσυχίᾳ καθιζώμεθα παρὰ τὸν Ἰλισόν, ἕως ἃν ἡπιώτερον γένηται τὸ πνίγος.

ΑΠ. πρόαγε δὴ, καὶ σκοπῶμεν ἅμα ὅπου καθιζησόμεθα.

ΑΡ. ὁρᾷς οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον;

ΑΠ. τί μήν;

Vocabulary for Section Sixteen G

Grammar for 16G

- 'Jussive' subjunctive
- ἕως ἃν 'until'

ἐπιεικ-ής -ές fair, moderate
ἡπι-ος -α -ον mild
καθιζώμεθα let us sit

παυώμεθα let us stop
περιπατέ-ω walk, stroll
πλάταν-ος, ἡ plane-tree (2a)

πνίγ-ος, τό stifling heat (3c)
σκοπῶμεν let us survey, consider
ὕψηλ-ός -ή -όν high, tall

- AP. ἐκεῖ σκιά τ' ἐστὶ καὶ πνεῦμα μέτριον καὶ πόα καθίζεσθαι, ἐὰν βουλώμεθα. 10
ἐκεῖσε οὖν ἴωμεν, ἵνα καθιζώμεθα ἀναπαυόμενοι.
- AP. προάγοις ἄν. νῆ τὴν Ἥραν, καλή γε ἡ καταγωγή. νῦν οὖν δεῦρο ἀφικόμενοι 15
μένωμεν ἕως ἂν ἐκ τῆς ἀσθενείας συλλέγω ἑμαυτόν.
ἀλλὰ σὺ, ὦ Ἀρίσταρχε, ὡς ἔφης, ἐνίκησας τὴν εἰσαγγελίαν. τί
οὖν τὰ μετὰ ταῦτα; πῶς πρὸς σὲ διέκειτο ὁ Θεόφρημος; κακῶς, ἔμοιγε 15
δοκεῖ τεκμαιρομένῳ τῇ σῇ ἀθυμίᾳ. τί οὖν οὐ διατελεῖς τὸν λόγον
διηγούμενος, εἰ μὴ τί σε κωλύει; ὥς μοι δοκῶ καθεῖξιν σε ἐνθάδε ἕως ἂν
εἴπῃς ἅπαντα.
- AP. ἀλλὰ μὴν' οὐδέν ἴγε κωλύει με διατελεῖν διεξιόντα τὸν λόγον, ἕως ἂν 20
λεχθῇ ἅπαντα. ἄκουε οὖν, ἵνα σαφέστερον μάθῃς.

ἀθυμί-α, ἡ lack of spirit,
depression (1b)
ἀλλὰ μὴν . . . γε but naturally
ἀναπαύ-ομαι rest, take a
breather
διάκει-μαι be in x (adv.)
condition
διατελέ-ω finish, complete
εἰσαγγελί-α, ἡ impeachment
(1b)
ἐκεῖ there
ἕως ἂν (+subj.) until
Ἥρ-α, ἡ Hera (1b) (wife of Zeus)
ἴωμεν let us go
καταγωγ-ή, ἡ place, spot (1a)

κατέχ-ω restrain, hold
μένωμεν let us stay
πλέον (any) more
πνεῦμα (πνευματ-), τό breeze (3a)
πό-α, ἡ grass (1c)
προάγ-ω lead on
σκι-ά, ἡ shade (1b)
συλλέγ-ω gather, collect
τεκμαίρ-ομαι conclude, infer
τί μὴν; of course, so what
follows?

Vocabulary to be learnt
ἀθυμία, ἡ lack of spirit,
depression (1b)

διάκειμαι be in X (adv.) state,
mood
εἰσαγγελία, ἡ impeachment
(1b)
ἐκεῖ there
ἐπιεικῆς ἐς fair, reasonable,
moderate
ἕως ἂν (+ subj.) until
πλέον more (adv.)
προάγω lead on
συλλέγω collect, gather
τεκμαίρομαι conclude, infer

H

In *World of Athens*: slave-evidence 6.48; banking 2.23, 5.60, 63.

ἐνενηκῆκη τοῖνυν ἐγὼ τὴν εἰσαγγελίαν, ἀλλὰ τοῦτο, φασίν, ἡ ἀρχὴ τοῦ κακοῦ. ὁ 5
μὲν γὰρ Θεόφρημος, αὐτίκα μάλα ἐνθυμούμενος τὴν καταδίκην καὶ τιμωρεῖσθαι
βουλόμενος, ἔλαχέ μοι δίκην αἰκείας, φάσκων ἐμὲ ἄρξαι τῶν πληγῶν τῶν ἐπὶ
τῇ θύρᾳ. ἐγὼ δ' ἡσύχαζον, οὐ φοβούμενος μὴ καταδικάσειαν ἐμοῦ οἱ δικασταί.
ἥκιστα γὰρ ἡγούμην ἐξελεγχθῆσεσθαι, ἀναίτιος ὢν. ὁ δὲ Θεόφρημος, ψευδεῖς
παρασχόμενος μάρτυρας, Εὐεργον τόν τε ἀδελφὸν καὶ Μνησίβουλον τὸν κηδεστήν,
καὶ ὑποσχόμενος παραδώσειν τὸ σῶμα τῆς ἀνθρώπου τῆς ἐπὶ τῇ θύρᾳ ἐστηκυίας
(ὃ οὐ πεποίηκε), ἐξηπάτησε τοὺς δικαστάς, οἳ ὑπὲρ Θεοφρήμου ἐπείσθησαν τὴν
ψῆφον θέσθαι. ἐγὼ οὖν οὕτω ζημιωθείς, οὐ πολλαῖς ἡμέραις ὕστερον προσελθὼν
Θεοφῆμῳ ἐκέλευον ἐπὶ τὴν τράπεζαν ἀκολουθοῦντα κομίζεσθαι τὴν καταδίκην. ὁ δὲ 10
Θεόφρημος, ἀντὶ τοῦ καταδίκην ἀπολαβεῖν, ἤλθεν ἐπὶ τὸ χωρίον μου.

Vocabulary for Section Sixteen H

Grammar for 16H

- φοβοῦμαι μή + optative

αἰκεῖ-α, ἡ assault (1b)
ἀκολουθέ-ω follow
ἀναίτι-ος –ον
innocent
ἀντί (+ gen.) instead of
ἀπολαμβάν-ω (ἀπολαβ-) take
αὐτίκα at once, directly
ἐνθυμέ-ομαι take to heart
ἥκιστα least of all, not
καταδίκ-η, ἡ fine (1a)
κηδεστ-ής, ὁ cousin (1d)
μάλα virtually, quite, very

Μνησίβουλ-ος, ὁ Mnesiboulos
(2a) (*Theophemos' cousin*)
τράπεζ-α, ἡ bank (1c)
ὑπισχνέ-ομαι (ὑποσχ-) promise
(to) (+ fut. inf.)
φοβέ-ομαι μή fear that/lest
(+ opt.)

Vocabulary to be learnt

ἀναίτιος ὄν innocent
ἀντί (+ gen.) instead of, for
ἀπολαμβάνω (ἀπολαβ-) take

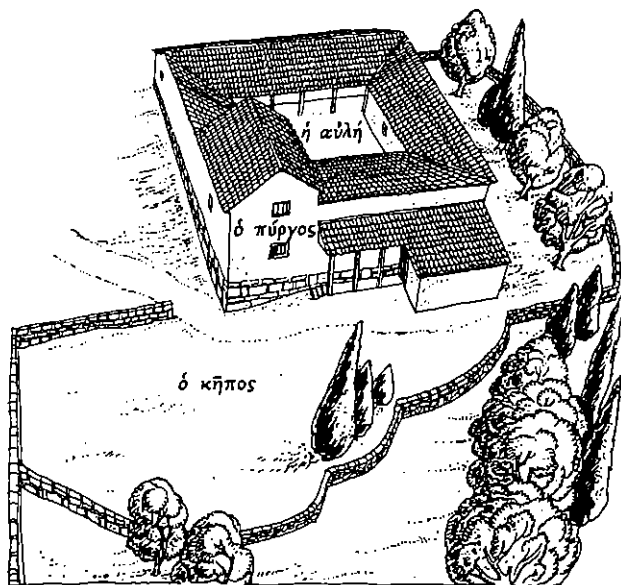
ἐνθυμέομαι take to heart, be
angry at
ἥκιστα least of all, no, not
καταδίκη, ἡ fine (1a)
μάλα very, quite, virtually
(cf. μάλλον, μάλιστα)
ὑπισχνέομαι (ὑποσχ-) promise
(to) (+ fut. inf.)
φοβέομαι μή fear that/lest
(+ opt.)

Section Seventeen A–E: Private justice: trouble down at the farm

Introduction

Aristarkhos has thus had the tables turned on him by Theophemos. Thanks to false evidence, Theophemos managed to convince the dikasts that Aristarkhos had been responsible for the fight at the house, and has landed him with a substantial fine to pay. Aristarkhos needed time, but set a date for payment. Theophemos refused to wait, but took his own measures to collect the fine.

In *World of Athens*: houses 5.28–9; farming 2.13–17, 5.51–2; sheep 2.16; slavery 5.61ff.; female seclusion 5.25ff.



Reconstruction of a country house in Attica

A

Theophemos and his cronies swoop on Aristarkhos' farm.

ὁ οὖν Θεόφημος οὐκ εἶασέ με ἐκτεῖσαι τὰ χρήματα. οὐ γὰρ ἔμεινε ἕως τὰ χρήματα παρέχοιμι, ἀλλ' ἐλθὼν μου τὰ πρόβατα λαμβάνει, πεντήκοντα μαλακά, ποιμαίνόμενα ὑπὸ τοῦ ποιμένου. πρὶν οὖν με εἰδέναι τὰ γεγενημένα, λαμβάνεται ὑπὸ Θεοφήμου οὐ μόνον τὰ πρόβατα ἀλλὰ καὶ πάντα τὰ ἀκόλουθα τῇ ποιμνῇ καὶ ὁ ποιμὴν μετ' αὐτῶν, ἔπειτα καὶ παῖς διάκονος, ἀποφέρων ὑδρίαν χαλκὴν, παρὰ φίλου τινὸς ἡτημένην, πολλοῦ ἀξίαν. τούτων δὲ πάντων ληφθέντων, ἐπεισελθόντες 5



ὑδρία χαλκῇ

Vocabulary for Section Seventeen A

Grammar for 17A

- ἕως + optative 'until such time as'
- (ἀφ)ῖμι

ἀκόλουθ-ος -ον accompanying (+dat.)

ἀποφέρ-ω carry back, return

διάκον-ος, ὁ servant (2a)

ἐκτίν-ω (ἐκτεῖσ-) pay

ἐπείσερχ-ομαι (ἐπείσελθ-) invade ἕως (+opt.) until

μαλακ-ός -ή -όν soft-fleeced

πεντήκοντα fifty

ποιμαίν-ω tend

ποιμὴν (ποιμεν-), ὁ shepherd (3a)

ποίμν-η, ἡ flock of sheep (1a)

πρόβατ-ον, τό sheep (2b)

ὑδρί-α, ἡ hydria, large vessel (1b)

χαλκ-οῦς -ῇ -οὖν bronze

ὁ Θεόφημος καὶ Εὐεργος εἰς τὸ χωρίον (γεωργῶ δὲ πρὸς τῷ ἵπποδρόμῳ, καὶ οἰκῶ ἐνταῦθα ἐκ μεираκίου), πρῶτον μὲν ἐπὶ τοὺς οἰκέτας ἤξαν. ἐπεὶ δὲ οἱ οἰκέται οὐκ ἔμειναν ἕως ἄλοιεν ἀλλ' ἔφθασαν διαφυγόντες, ἐλθόντες πρὸς τὴν οἰκίαν ἐξέβαλον τὴν θύραν τὴν εἰς τὸν κήπον φέρουσιν. ἐκβληθείσης δὲ τῆς θύρας, εἰσελθόντες ἐπὶ τὴν γυναῖκά μου καὶ τὰ παῖδια, ἐξεφόρησαν πάντα τὰ σκεύη, ὅσα ἔτι ὑπόλοιπά μοι ἦν ἐν τῇ οἰκίᾳ, καὶ ὥχοντο λαβόντες ἃ βούλονται.

πρὸς δὲ τοῦτοις, πρὶν αὐτοὺς εἰσελθεῖν εἰς τὴν οἰκίαν, ἔτυχεν ἡ γυνὴ μου μετὰ τῶν παιδίων ἀριστῶσα ἐν τῇ αὐλῇ, καὶ μετ' αὐτῆς τίτθη τις ἐμὴ γενομένη πρεσβύτερα, ἄνθρωπος εὖνους καὶ πιστὴ καὶ ἐλευθέρᾳ ἀφειμένη (ἀφῆκε γὰρ αὐτὴν ὁ πατήρ ὁ ἐμός. ἐπειδὴ δὲ ἀφείθη ἐλευθέρᾳ ὑπὸ τοῦ πατρὸς τοῦ ἐμοῦ, συνώκησεν ἀνδρὶ. ἀποθανόντος δὲ τοῦ ἀνδρός, ὡς αὕτη γραῦς ἦν καὶ οὐδεὶς ἔτρεφεν αὐτήν, ἐπανήλθεν ὡς ἐμέ. ἀναγκαῖον οὖν ἦν μοι τρέφειν αὐτήν, τίτθην γενομένην.) ἀριστῶντων δ' αὐτῶν ἐν τῇ αὐλῇ, ὁρμῶνται οὗτοι καὶ καταλαμβάνουσιν αὐτάς καὶ ἥρπαζον τὰ σκεύη. τῶν δὲ σκευῶν ὑπ' αὐτῶν ἀρπαζομένων, αἱ ἄλλαι θεράπαιναί (ἐν γὰρ τῷ πύργῳ ἦσαν, οὐπὲρ διαιτῶνται), ὡς ἤκουσαν κραυγῆς καὶ βοῆς, οὐκ ἐπέσχον ἕως εἰσελθοῖεν ἐκεῖνοι ἀλλὰ κλείουσι τὸν πύργον πρὶν αὐτοὺς ὁρμᾶσθαι.

ἀναγκαῖ-ος -α -ον necessary
ἀριστά-ω have breakfast
ἀρπάζ-ω seize, plunder
ἄσσω dash
αὐλή-ή, ἡ courtyard (1a)
ἀφείθη she was let go (aor. pass. of ἀφίημι)
ἀφειμένη let go, released (perf. pass. of ἀφίημι)
ἀφῆκε (he) let go (aor. of ἀφίημι)
γεωργέ-ω farm
διαιτά-ομαι live
διαφεύγ-ω (διαφυγ-) get away from
ἐκβάλλ-ω (ἐκβαλ-) break open
ἐκφορέ-ω carry off
ἤξαν see ἄσσω
θεράπαιν-α, ἡ servant (1c)
ἵπποδρομ-ος, ὁ race-course, downs (2a)
κήπ-ος, ὁ garden (2a)
κλεί-ω close

κραυγ-ή, ἡ shouting, tumult (1a)
μεираκί-ον, τό youth (2b)
ἐκ μεираκίου from a young boy
οἶχ-ομαι be off, be gone
ὁρμά-ομαι charge
οὐπὲρ where
πιστ-ός -ή -όν trustworthy, reliable
πρεσβύτερ-ος -α -ον older, rather old
πρὸς (+dat.) near; in addition to
πύργ-ος, ὁ tower (2a)
τίτθ-η, ἡ nurse (1a)
ὑπόλοιπ-ος -ον remaining, left over
φέρ-ω lead

Vocabulary to be learnt
ἀναγκαῖος ἄν on necessary
ἀποφέρω (ἀπενεγκ-) carry back
αὐλή, ἡ courtyard (1a)
ἀφίημι (ἀφε-) release, let go

διαφεύγω (διαφυγ-) get away, flee
ἐκβάλλω (ἐκβαλ-) break open; throw out
ἐπιεσέρχομαι (ἐπεισελθ-) attack
ἕως (+opt.) until
θεράπαινα, ἡ maidservant (1c)
κλείω close, shut
ὁρμάομαι charge, set off, make a move
οὐπὲρ where
πιστός ἡ ὄν faithful, trustworthy, reliable
ποιμὴν (ποιμεν-), ὁ shepherd (3a)
πρεσβύτερος ἢ ὄν older, rather old
πρὸς (+dat.) near; in addition to
φέρω (ἐνεγκ-) lead
χαλκοῦς ἡ οὖν bronze (χάλκε-ος)

B

Despite the intervention of Aristarkhos' wife, the plundering continues, and the old maidservant is badly beaten up. Aristarkhos' neighbours witness the scene.

In *World of Athens*: female rights in the home 5.23–4; the *kurios* 5.11.

ἐνταῦθα μὲν οὖν οὐκ εἰσηλθον ἐκεῖνοι, τὰ δ' ἐκ τῆς ἄλλης οἰκίας σκεύη ἐξέφερον. ἀπέειπε δ' ἡ γυνὴ λέγουσα ὅτι αὐτῆς εἴη τὰ σκεύη, ἐν τῇ προικί τετιμημένα, καὶ ὅτι ἔχετε τὰ πρόβατα πεντήκοντα καὶ τὸν παῖδα καὶ τὸν ποιμένα, ἃ ἄξιά ἐστι τῆς καταδίκης. (ἀπήγγειλε γὰρ τις τῶν γειτόνων, κόψας τὴν θύραν.) καὶ δὴ καὶ τὸ ἀργύριον ὑμῖν κεῖται ἐπὶ τῇ τραπέζῃ. (ἡκηκόει γὰρ ἐμοῦ.) μὴ οὖν λάβητε τὰ λοιπὰ σκεύη, πρὶν ἐπανελθεῖν τὸν ἄνδρα τὸ τίμημα ἔχοντα, ἄλλως τε καὶ ἔχοντες ἄξια τῆς καταδίκης!



ἐκφορεῖ τὰ σκεύη

Vocabulary for Section Seventeen B

Grammar for 17B

- ἕως + indicative 'while, until'
- πρὶν ἄν + subjunctive and πρὶν + optative 'until'
- διατίθημι, διακίμαι

ἄλλως τε καὶ especially
ἀπαγγέλλ-ω announce, report
ἀπαγορεύ-ω (ἀπειπ-) forbid
ἀπέειπε see ἀπαγορεύ-ω

ἡκηκόει plur. of ἀκούω (3rd s.)
κεῖ-μαι lie
λοιπ-ός -ή -όν left, remaining

πεντήκοντα fifty
τιμά-ω value, reckon
τράπεζ-α, ἡ bank (1c)

ἀλλὰ καίπερ ταῦτα λεγούσης τῆς γυναικός, οὐ παύονται πρὶν ἂν λάβωσι
πάνυ πολλά. ἡ δὲ τίτῃ, ἐπειδὴ εἶδεν αὐτοὺς ἔνδον ὄντας, λαβοῦσα τὸ κυμβίον
παρακείμενον αὐτῇ, ἐξ οὗ ἔπινεν, ἐνετίθετο εἰς τὸν κόλπον, ἵνα μὴ οὗτοι λάβοιεν.
Θεόφημος δὲ καὶ Εὐεργος, ὁ ἀδελφὸς αὐτοῦ, κατιδόντες αὐτήν, ἀφείλοντο καὶ οὕτως
διέθεσαν τὴν γραῦν ὥστε ὕφαιμοι μὲν ἐγένοντο οἱ βραχίονες καὶ οἱ καρποὶ τῶν
χειρῶν αὐτῆς, ἀποστρεφόμενης ὑπ' αὐτῶν καὶ ἐλκομένης. καὶ δὴ ἀμυχὰς εἶχεν ἐν
τῷ τραχήλῳ, ἀγχομένη ὑπὸ τούτων, πελὶον δὲ ἐγένετο τὸ στῆθος. οὕτως δὲ πονηροὶ
ἦσαν ὥστε οὐκ ἐπαύσαντο ἄγχοντες καὶ τύπτοντες τὴν γραῦν, πρὶν πέσοι μὲν αὐτὴ
πρὸς τὴν γῆν, ἐκείνοι δὲ ἀφέλοιτο τὸ κυμβίον ἐκ τοῦ κόλπου αὐτῆς.
ἀκούοντες δ' οἱ τῶν γειτόνων θεράποντες τῆς τε κραυγῆς καὶ βοῆς, εἶδον τὴν
οἰκίαν τὴν ἐμὴν ὑπ' αὐτῶν πορθουμένην. οἱ μὲν οὖν ἀπὸ τῶν τεγῶν τῶν ἑαυτῶν
ἐκάλουν τοὺς παριόντας, οἱ δὲ, εἰς τὴν ἐτέραν ὁδὸν ἐλθόντες καὶ ἰδόντες τὸν
'Αγνόφιλον παριόντα, ἐκέλευον αὐτὸν παραγενέσθαι. προσελθὼν δ' ὁ 'Αγνόφιος,
προσκληθεὶς ὑπὸ τοῦ 'Ανθεμίωνος, ὃς ἐστὶ μοι γείτων, εἰς μὲν τὴν οἰκίαν οὐκ
εἰσῆλθεν (οὐ γὰρ παρῆν ὁ τῆς οἰκίας κύριος· παρόντος δὲ τοῦ κυρίου, εἰσῆλθεν
ἄν), ἐν δὲ τῷ χωρίῳ ὡν τῷ τοῦ 'Ανθεμίωνος, ἑώρα τὰ τε σκευὴ ἐκφερόμενα καὶ
Εὐεργον καὶ Θεόφημον ἐξιόντας ἐκ τῆς ἐμῆς οἰκίας. οὐ μόνον τοίνυν λαβόντες μου
τὰ σκευὴ ὥχοντο, ἀλλὰ καὶ τὸν υἱὸν ἦγον ὡς οἰκέτην ὄντα, ἕως 'Ερμογένης, τῶν
γειτόνων τις, ἀπαντήσας αὐτοῖς, εἶπεν ὅτι υἱός μου εἴη.

10

15

20

25

'Αγνόφιλ-ος, ὁ Hagnophilos (2a)
(a friend of Aristarkhos)

ἄγχ-ω throttle, strangle

ἀμυχ-ή, ἡ scratching, tearing
(1a)

'Ανθεμίων ('Ανθεμιων-), ὁ
Anthemion (3a) (a neighbour
of Aristarkhos)

ἀπαντά-ω meet (+dat.)

ἀποστρέφ-ω twist back

βραχίων (βραχιον-), ὁ arm
(3a)

διατίθη-μι (διαθε-) dispose

ἔλκ-ω drag

ἐντίθη-μι (ἐνθε-) insert, put in

'Ερμογέν-ης, ὁ Hermogenes (3d)

ἑώρα impf. of ὁράω (3rd s.)

ἕως (+ind.) until

θεράπων (θεραποντ-), ὁ servant
(3a)

καρπ-ός, ὁ wrist (2a)

κόλπ-ος, ὁ bosom, lap (2a)

κραυγ-ή, ἡ shout, cry (1a)

κυμβί-ον, τό cup (2b)

οἶχ-ομαι go, depart
παραγίν-ομαι (παραγεν-) be
present, turn up

παράκει-μαι lie beside (+dat.)
παριόντας part. of παρέρχομαι,

pass by

πελι-ός -ά -όν bruised

πίν-ω (πι-) drink

πορθέ-ω ransack

πρὶν ἂν (+subj.) until

πρὶν (+opt.) until

πρόβατ-ον, τό sheep (2b)

προσκαλέ-ω summon (aor. part.
pass. προσκληθείς)

στῆθ-ος, τό chest (3c)

τέγ-ος, τό roof (3c)

τίτθ-η, ἡ nurse (1a)

τράχηλ-ος, ὁ throat (2a)

ὑφαίμ-ος -ον bloody

Vocabulary to be learnt

ἀπαγγέλλω (ἀπαγγεῖλα-) announce, report

ἀπαγορεύω (ἀπειπ-) forbid

διατίθημι (διαθε-) dispose, put X
in Y (adv.) state

ἐντίθημι (ἐνθε-) place in,

put in

θεράπων (θεραποντ-), ὁ servant
(3a)

κεῖμαι lie, be placed, be
made

λοιπός ἡ ὄν left, remaining

οἶχομαι be off, depart

παραγίνομαι (παραγεν-) be

present, turn up at (+dat.)

παράκειμαι lie beside, be placed
beside (+dat.)

πεντήκοντα fifty

πίνω (πι-) drink

πρὶν ἂν (+subj.) until

πρὶν (+opt.) until

πρόβατον, τό sheep (2b)

προσκαλέω summon, call (aor.
part. pass. προσκληθείς)

τιμάω value, reckon; honour

τίτθῃ, ἡ nurse (1a)

τράπεζα, ἡ bank; table (1c)

C

Aristarkhos is informed of what has happened, and orders Theopheimos to appear at the bank next day, to receive payment of the fine. Euergos makes a second swoop on the farm.

In World of Athens: doctors 5.72–7, 8.12.

ἐπειδὴ τοίνυν μοι ἀπηγγέλθη εἰς Πειραιᾶ τὰ γεγενημένα ὑπὸ τῶν γειτόνων,
ἐλθὼν εἰς ἀγρόν, τούτους μὲν οὐκέτι καταλαβεῖν ἐδυνήθην (οὐ γὰρ ἀφικόμεν
πρὶν ἀπῆλθον), ἰδὼν δὲ πάντα τὰ ἐκ τῆς οἰκίας ἐκπεφορημένα καὶ τὴν γραῦν
οὕτω διακειμένην ὥστε περὶ τῆς ψυχῆς κινδυνεύειν, καὶ ἀκούων τῆς γυναικὸς τὰ
γενόμενα, σφόδρα ὠργίσθην καὶ προσῆλθον τῷ Θεοφίμῳ τῇ ὑστεραίᾳ ἔωθεν ἐν τῇ
πόλει, μάρτυρας ἔχων. ἐκέλευον δ' αὐτὸν πρῶτον μὲν τὴν καταδίκην ἀπολαμβάνειν
καὶ ἀκολουθεῖν ἐπὶ τὴν τράπεζαν, ἔπειτα τὴν γραῦν θεραπεύειν ἣν συνέκοψαν καὶ
ιατρὸν εἰσάγειν ὃν βούλοιντο. ταῦτα δὲ μου λέγοντος καὶ διαμαρτυρομένου, ὠργίσθην
καὶ κακὰ με ἅμα πολλὰ εἶπεν ὁ Θεόφημος. ἔπειτα δ' ὁ μὲν Θεόφημος ἠκολούθει μόλις,

5

10



τὰ σκευή

διατριβάς ἐμποίων καὶ φάσκων βούλεσθαι καὶ αὐτὸς παραλαβεῖν μάρτυρας. ὁ δ'

Vocabulary for Section Seventeen C

Grammar for 17C

- ὥστε clauses 'so as to, so that' + indicative and infinitive
- Numerals

ἀκολουθεῖ-ω follow,
accompany
διαμαρτύρ-ομαι beg earnestly
διατριβ-ή, ἡ delay (1a)
ἐδυνήθην aor. of δύναμαι
ἐμποιέ-ω engender, cause
ἔωθεν at dawn

ἱατρ-ός, ὁ doctor (2a)
κακά . . . πολλὰ λέγω curse
vehemently
κινδυνεύ-ω be in danger, run a
risk
μόλις scarcely, reluctantly
Πειραι-εύς, ὁ Piraeus (3g)

συγκόπτ-ω beat up (aor. pass.
συνεκόπην)
σφόδρα very much,
exceedingly
ὑστεραῖ-ος -α -ον next, of next
day
ψυχ-ή, ἡ life, soul (1a)

Εὐεργος οὐτοσί εὐθὺς ἐκ τῆς πόλεως μεθ' ἐτέρων ὁμοίων αὐτῷ ἦλθεν εἰς ἀγρόν τὸν ἐμόν. τὰ δ' ὑπόλοιπα σκεύη, εἴ τινα τῇ προτεραίᾳ ἐν τῷ πύργῳ ἦν καὶ οὐκ ἔτυχεν ἔξω ὄντα, κατηνέχθη ὑπ' ἐμοῦ διὰ τὴν χρεῖαν. ἐκβαλὼν δὲ τὴν θύραν ὁ Εὐεργος (ἦν περ καὶ τῇ προτεραίᾳ ἐξέβαλον), ὥχετό μου λαβὼν τὰ σκεύη.

ἐν δὲ τούτῳ, ἐκτίνοντός μου τὸ ἀργύριον τῷ Θεοφίμῳ, χιλίας τριακοσίας δέκα 15
τρεῖς δραχμὰς δὲ ὀβολούς, πολλῶν παρόντων μαρτύρων, καὶ ἀπαιτοῦντος τὰ τε πρόβατα καὶ τὰ ἀνδράποδα καὶ τὰ σκεύη τὰ ἡρπασμένα ὑπ' αὐτοῦ, Θεόφημος οὐκ ἔφη ἀποδώσειν μοι. ταῦτα δ' ἀποκρινόμενου αὐτοῦ, μάρτυρας μὲν ἐποίησάμην τῆς ἀποκρίσεως τοὺς παρόντας, τὴν δὲ δίκην ἐξέτεισα. οὐ γὰρ ἦδ' Εὐεργον 20
εἰσεληλυθότα μοι εἰς τὴν οἰκίαν ταύτη τῇ ἡμέρᾳ, ἀλλ' αὐτίκα τὴν δίκην ἐξέτεισα. ἀλλ' οὕτως ἐπλεονέκτει ὁ Θεόφημος ὥστε λαβεῖν τὴν δίκην καὶ ἔχειν τὰ πρόβατα καὶ τὰ ἀνδράποδα καὶ τὰ σκεύη, καὶ αὐτίκα ἐκτετεισμένης τῆς δίκης ἄγγελος ἦλθέ μοι, λιθοκόπος τις, τὸ πλησίον μνημα ἐργαζόμενος, λέγων ὅτι πάλιν οἴχοιτο Εὐεργος, τὰ ὑπόλοιπα σκεύη ἐκφορήσας ἐκ τῆς οἰκίας.

ἄγγελ-ος, ὁ messenger (2a)
ἀνδράποδ-ον, τό slave (2b)
ἀπόκρισ-ις, ἡ reply (3e)
ἀρπάζ-ω seize, plunder
αὐτίκα at once
δέκα ten
δίκ-η, ἡ fine (1a)
ἐκτίν-ω (ἐκτεῖσ-) pay
ἐκφορέ-ω carry off
καταφέρ-ω carry down
κατηνέχθη aor. pass. of
καταφέρειω
λιθοκόπ-ος, ὁ stone-mason (2a)
μνημα (μνηματ-), τό memorial,
monument (3b)
ὀβολ-ός, ὁ obol (2a) (one-sixth
of a drachma)
πλεονεκτέ-ω be greedy
πλησί-ος -α -ον nearby

προτεραῖ-ος -α -ον previous, of
previous day
τῇ προτεραίᾳ on the previous
day
πύργ-ος, ὁ tower (2a)
τριακοσί-οι -αι -α three hundred
ὑπόλοιπ-ος -ον remaining, left
τῇ ὑστεραίᾳ on the next day
χίλι-οι -αι -α thousand
χρεῖ-α, ἡ need, necessity (2b)

Vocabulary to be learnt

ἄγγελος, ὁ messenger (2a)
ἀκολουθεῖω follow, accompany
ἀπόκρισις, ἡ reply, answer (3e)
ἀρπάζω seize, plunder; snatch
δέκα ten
διατριβή, ἡ delay; pastime;
discussion; way of life (1a)

δίκη, ἡ fine; case; justice (1a)
ἐκτίνω (ἐκτεῖσ-) pay
ἐκφορέω carry off
καταφέρω (κατενεγκ-) carry
down
κινδυνεύω be in danger, run
risk, be likely to
πλησίος ἄνθρωπος nearby
προτεραῖος ἄνθρωπος previous, of
previous day
πύργος, ὁ tower (2a)
συγκόπτω beat up, strike (aor.
pass., συνεκόπην)
σφόδρα very much,
exceedingly
ὑπόλοιπος ὄντων remaining
ὑστεραίᾳ ἡμέρᾳ next day
χίλιοι αἱ χίλιαι a thousand
ψυχή, ἡ soul, life (1a)

Grave monuments

Grave reliefs were made in their thousands for the great cemeteries of Athens itself, the Peiraieus, and the demes of Attica. Imposing funerary enclosures dominated several of the roads into Athens, the road from the sanctuary to the settlement and fort at Rhamnous, and no doubt elsewhere. Although many reliefs are conservative in their iconography, there is a tendency over time for the more elaborate monuments to show ever higher relief and larger groups of figures ... high relief was connected with grand monuments, and the greater Athenian tolerance of individual display can be measured both in the way in which some *stelai* 'heroise' the individual dead person and in the sheer scale of some monuments. (*World of Athens*, 8.102)

D

Despite medical treatment, the old servant dies. Aristarkhos goes to the Exegetai to see what action he can take in revenge, but meets with an unsatisfactory response.

In *World of Athens*: exegetai 3.33; purification 3.33; family and murder 6.42.

τί οὖν ἔδει με ποιεῖν, ὦ Ἀπολλόδωρε, καὶ ποῖ τρέπεσθαι, ἐκπεφορημένων μὲν τῶν σκευῶν, τῆς δὲ γράδος περὶ ψυχῆς κινδυνευούσης, ἐκτετεισμένης δὲ τῆς καταδίκης; ἀλλ' οὖν, εἴ μ' ἄλλο, ἐπήγγειλα τὸν Θεόφημον θεραπεύειν τὴν ἀνθρωπὸν ἢ 5
συνεκόπη καὶ ἱατρὸν εἰσάγειν ὃν βούλοιο. ἐπεὶ δὲ οὐκ ἐβουλήθη Θεόφημος οὐδ' ἐδυνήθη ἐγὼ πείσαι αὐτόν, εἰσήγαγον ἱατρὸν ὃν πολλὰ ἔτη ἐχρῶμην. χθὲς δέ, 10
ἔκτη οὕσῃ ἡμέρᾳ ὕστερον ἢ οὗτοι ὠρμήθησαν εἰς τὴν οἰκίαν, ἐτελεύτησεν ἡ τίτθ. ἐγὼ οὖν αὐτίκα μὲν ὠργίσθην, πρῶ δ' ἦλθον (ὡς εἶρηκα) ὡς τοὺς ἐξηγητάς, ἵνα εἰδείην ὅ τι ποιητέον περὶ τούτων, καὶ διηγησάμην αὐτοῖς ἅπαντα τὰ γενόμενα, 15
τό τε ὁρμηθῆναι αὐτοὺς εἰς τὸ χωρίον καὶ εἰς τοῦτο ἀσελγείας ἔλθεῖν, ὥστε μὴ αἰσχυνθῆναι ἐπὶ τὴν γυναῖκα καὶ τὰ παιδιά εἰσελθεῖν, καὶ τὴν γράν συγκόψαι, κυμβίου ἕνεκα, καὶ τὰ σκεύη ἐκφορῆσαι. πρὸς δὲ τούτοις, ἐμνήσθην τὴν εὐνοίαν τῆς ἀνθρώπου καὶ ὡς διὰ τὸ μὴ ἀφείναι τὸ κυμβιον τελευτήσκειν.
ἀκούσαντες δὲ μοι οἱ ἐξηγηταὶ ταῦτα, τάδε παρήνευσαν· 'ἐπεὶ δὲ αὐτὸς μὲν οὐ παρεγένοντο, ἡ δὲ γυνὴ καὶ τὰ παιδιά, ἄλλοι δὲ σοὶ μάρτυρες οὐκ ἐφάνησαν, 20
εὐλαβήθητι μὴ προαγορεύῃς μηδενὶ ὄνομαστί, μηδὲ πρὸς τὸν βασιλέα δίκην φόνου λάχῃς. οὐ γὰρ ἔστιν ἐν γένει σοὶ ἡ ἀνθρωπος, οὐδὲ θεράπεινα, ἐξ ὧν σὺ λέγεις. ἀλλ' ὑπὲρ σεαυτοῦ καὶ τῆς οἰκίας ἀφοσιωσάμενος, ὡς ῥᾶστα τὴν συμφορὰν φέρε, ἄλλη δέ, εἴ πη βούλει, τιμωροῦ.'

Vocabulary for Section Seventeen D

Grammar for 17D

- Aorist passive imperatives
- Root aorist imperatives
- Middle verbs which take passive forms in the aorist

αἰσχυνθῆναι aor. inf. of
αἰσχύνομαι
ἄλλη in some other way
ἀσέλγει-α, ἡ disreputable
behaviour (1b)
αὐτίκα at once
ἀφοσιό-ομαι purify oneself
ἐβουλήθη aor. of βούλομαι
ἐδυνήθη aor. of δύναμαι
εἰ μὴ τι ἄλλο if nothing else

εἰς τοῦτο (X, gen.) ἔρχομαι
reach such a pitch of ...
ἐμνήσθην aor. of μνησκόμαι
ἐν γένει σοὶ related to you
ἐξηγητ-ής, ὁ Adviser (1d)
ἕκτ-ος -η -ον sixth
ἐπαγγέλλ-ω (ἐπαγγελί-) order
ἔτ-ος, τό year (3c)
εὐλαβέ-ομαι μὴ take care not to
(+subj.)

εὐλαβήθητι aor. imper. s. of
εὐλαβέομαι
ἐφάνησαν aor. of φαίνομαι
ἱατρ-ός, ὁ doctor (2a)
κυμβί-ον, τό cup (2b)
μυμήσκ-ομαι remember
ὄνομαστί by name
ὁρμηθῆναι aor. of ὁρμάομαι
παραίνε-ω advise
πῃ in any way

προαγορεύ-ω make a public denunciation against (+dat.)	ωρμήθησαν aor. of ὀρμάομαι	μηνήσκομαι (μνησθ-) remember, mention
πρῶ early		ῥᾶστος η on very easy
ῥάστα most easily (sup. adv. of ῥᾶδιος)	Vocabulary to be learnt	τελευτάω die, end, finish
τελευτά-ω die	αὐτίκα at once	φέρω (ἐνεγκ-) carry; bear, endure; lead
φέρ-ω (ἐνεγκ-) bear, endure	ἐπαγγέλλω (ἐπαγγεῖλα-) order	φόνος, ὁ murder (2a)
φόν-ος, ὁ murder (2a)	ἔτος, τό year (3c)	χθές yesterday
χθές yesterday	ἰατρός, ὁ doctor (2a)	

E

Apollodoros agrees to help Aristarkhos in any way he can.

In *World of Athens*: friends and enemies 4.2–4, 14–16; climate 2.5–6.

AP.	εἶεν. ἔχεις τὸ πρᾶγμα. τί' οὖν ποιήσω; ποῖ τράπωμαι; τί γένωμαι; οὐ γὰρ οἶδα ὅ τι χρώμαι ἑμαυτῷ. οὐ γὰρ δὴπου οὕτως ἀνόητός γ' ἂν εἶην ὥστε τολμῆσαι ψεύσασθαι πρὸς τοὺς δικαστάς, οὐδ' ἂν εἰ εὖ εἰδείην ὅτι αἰρήσοιμι τοὺς ἐχθροὺς ἀδικήσαντας. οὐ γὰρ οὕτω τούτους μισῶ ὥς ἑμαυτὸν φιλῶ. ὅρα οὖν τί δρώμεν.	5
ΑΠ.	σκοπῶμεν κοινῇ, ὦ γαθέ, καὶ μὴ φοβηθῆς μὴ οὐ συμπροθυμῶμαί σοι. καὶ γὰρ δεινὸν ἂν εἴη ἀνδρὶ φίλῳ τοῦτό γε, τὸ μὴ ἐθέλιν συμπροθυμεῖσθαι τοῖς φίλοις ὅπως τιμωρήσονται τοὺς ἐχθρούς. ὥστε δεῖ με μάλιστα πάντων βοηθῆσαί σοι ἐν ἀπορίᾳ ὄντι.	
AP.	καὶ χάριν εἴσομαί σοι, ὦ βέλτιστε, συμπροθυμηθέντι.	10
ΑΠ.	ἀλλὰ ὕστερον ποιῶμεθα ταῦτα καὶ ἀναλάβωμεν τὸν λόγον. ὕει γάρ, καὶ οὐ κυνὶ μὰ τοὺς θεοὺς νυνὶ πλανητέον. σὺ δέ μοι οὕτως ποιήσον. αὐριον ἔωθεν ἀφικοῦ οἴκαδε καὶ μὴ ἄλλως ποιήσης, ἵνα βουλευσώμεθα περὶ αὐτῶν τούτων.	
AP.	ἐμοὶ ἀρέσκει ἃ σὺ λέγεις, ὦ Ἀπολλόδωρε, καὶ ὁμολογῶ ὥς οὐ ποιητέον οὐδὲν πρὶν ἂν μετὰ σοῦ συμβουλευώμαι. ἤξω οὖν παρὰ σέ αὐριον, ἐὰν θεὸς ἐθέλῃ.	15
ΑΠ.	πράττωμεν ταῦτα. ἴωμεν οὖν.	

Vocabulary for Section Seventeen E

Grammar for 17E

- Deliberative subjunctives
- χράομαι
- Correlatives

ἄλλως otherwise
ἀνόητ-ος -ον foolish
βουλεύ-ομαι discuss
ἔωθεν daybreak
κοινῇ together, in common
ὅτι χρώμαι ἑμαυτῷ; what I am
to do with myself?
πλανά-ομαι wander, roam about
ποῖ τράπωμαι; where am I to
turn?

συμβουλευ-ομαι discuss with
(+dat.)
συμπροθυμέ-ομαι share
enthusiasm of (+dat.)
τί γένωμαι; what will become
of me?
τί δρώμεν; what are we to do?
τί ποιήσω; what am I to do?
ὑεῖ it is raining

Vocabulary to be learnt
ἄλλως otherwise; in vain
ἀνόητος on foolish
βουλεύομαι discuss, take
advice
συμβουλευόμαι discuss with
(+dat.)
συμπροθυμέομαι share
enthusiasm of (+dat.)

Section Eighteen A–E: How Zeus gave justice to men

Introduction

Whether Aristarkhos was telling the truth or not (and it was probably six of one and half a dozen of the other), the fact was that the actual working of justice could be a slow, messy and unsatisfactory business – slow because of the variety of claims and counter-claims that could be lodged, messy because it was always up to individuals to bring cases, gather evidence, present the case and enforce the verdict, and unsatisfactory because the scanty rules of legal process made dikasts liable to be swayed by purely emotional or personal appeals. Nevertheless, there is no denying that the law was an intensely *personal* concern for a Greek (far more, perhaps, than it is for us with our batteries of solicitors, policemen, barristers and judges) and that the Greeks regarded the laws, by means of which justice was upheld, as the absolute heart and soul of the πόλις. Indeed, Greek citizens actually *made* the laws by their vote in the ἐκκλησία; and, as we have seen, thousands of citizens could be daily involved in the process of law as dikasts. The word νόμος also had much deeper associations for a Greek than ‘law’ does for us, because it meant much more than statutory law: it meant also ‘custom’, ‘convention’, the collected wisdom of the past, the ‘accepted inheritance which formed the permanent background of [a Greek’s] life’ (Dodds).

The following passage is taken from Plato’s dialogue *Protagoras*. Socrates has asked Protagoras, the great sophist and thinker, whether it is possible to teach people to be good citizens, a skill that Protagoras himself claimed to teach. Socrates suggests that it is not, for experts are called to advise on subjects that can be taught, like carpentry and ship-building, but on questions of e.g. state policy everyone in the ἐκκλησία has a say – as if expertise on that topic did not exist. Protagoras, with the agreement of his listeners, elects to answer with a μῦθος (myth? story? parable?), which describes the creation of the world and



ὁ Προμηθεύς

the implantation in man of δίκη and αἰδώς (i.e. a sense of right and a moral awareness of others and of their response to one’s actions.).

In *World of Athens*: *nomos-physis* 8.32, 9.7; sophists and civilisation 8.29; myth 3.7–12; speculation 8.7–8.

Note

This text (Plato, *Protagoras* 320D–323A) is unadapted.

There is a very good translation with notes by CCW Taylor, *Plato Protagoras* (Clarendon Plato Series, Oxford 1976).

A

The Creation story, and how Epimetheus, Prometheus' brother, distributed various characteristics and capacities amongst the animals.

ἦν γάρ ποτε χρόνος ὅτε θεοὶ μὲν ἦσαν, θνητὰ δὲ γένη οὐκ ἦν. ἐπειδὴ δὲ καὶ τούτοις χρόνος ἦλθεν εἰμαρμένους γενέσεως, τυποῦσιν αὐτὰ θεοὶ γῆς ἔνδον, ἐκ γῆς καὶ πυρὸς μεῖζαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται. ἐπειδὴ δ' ἄγειν αὐτὰ πρὸς φῶς ἔμελλον, προσέταξαν Προμηθεὶ καὶ Ἐπιμηθεὶ κοσμήσαι τε καὶ νεῖμαι δυνάμεις ἐκάστοις, ὡς πρέπει. Προμηθεὶα δὲ παραιτεῖται Ἐπιμηθεὺς αὐτὸς νεῖμαι, 'νείμαντος δέ μου', ἔφη, 'ἐπίσκειψαι'. καὶ οὕτω πείσας νέμει, νέμων δὲ τοῖς μὲν ἰσχὺν ἄνευ τάχους προσήπτε, τοὺς δ' ἀσθενεστέρους τάχει ἐκόσμει· τοὺς δ' ὥπλιζε, τοῖς δ' ἄοπλον διδοὺς φύσιν ἄλλην τιν' αὐτοῖς ἐμχανᾶτο δύνάμιν εἰς σωτηρίαν. ἃ μὲν γὰρ αὐτῶν σμικρότῃ ἤμπισχε, πτηνὸν φυγὴν ἢ κατάγειον οἴκησιν ἔνεμεν· ἃ δὲ ἡῦξε μεγέθει, τῷδε αὐτῷ αὐτὰ ἔσφζε· καὶ τᾶλλα οὕτως ἐπανισῶν ἔνεμε. ταῦτα δὲ ἐμχανᾶτο, εὐλάβειαν ἔχων μή τι γένος ἀίστωθείη.

Vocabulary and notes for Section Eighteen A

In Grammar for 18A–E

- Deliberatives in secondary sequence
- ἄτε + participle 'as one who'
- Duals

Notes

1. χρόνος: to be taken with γενέσεως.
2. γῆς ἔνδον: take together. The idea that humans were originally born from the earth was common.
3. ἐκ: to be taken with γῆς καὶ πυρὸς ... καὶ τῶν ('those things'). There was a commonly-held Greek theory that everything was made up of four elements – earth, air, fire and water. Protagoras must have thought that air and water were produced by a mixture of earth and fire.
4. Προμηθεὶ καὶ Ἐπιμηθεὶ: Pro-metheus means 'Fore-sight', Epi-metheus 'After-sight'. As will become apparent, Epimetheus forgets all about man.
5. αὐτὸς: i.e. by himself.
8. ἄλλην τιν': take with δύνάμιν.
9. ἃ ... αὐτῶν: 'which of them', 'those of them which' (obj. of ἤμπισχε); in the main clause, understand 'to them he...'. ἃ δὲ ἡῦξε (9–10) works in the same way, and is picked up by αὐτὰ (10).

ἀϊστό-ω destroy	κεράννυ-μι mix with, compound of (+dat.)	τυπέ-ω fashion, shape
ἀμπίσχ-ω surround, clothe	κοσμέ-ω equip	φυγ-ή, ἡ flight (1a)
ἄοπλ-ος -ον unarmed	μέγεθ-ος, τό size (3c)	φῶς (φωτ-), τό light (3b)
ἀσθεν-ής -ές weak	μηχανά-ομαι contrive, devise	Vocabulary to be learnt
αὐξάν-ω (αὐξ-) make grow, increase	μίγνυ-μι (μιξ-) mix	ἀσθενής ἐς weak, ill
γένεσ-ις, ἡ birth (3e)	νέμ-ω (νειμ-) allot, distribute, assign	γένεσις, ἡ birth (3e)
δύναμ-ις, ἡ power, faculty (3e)	ὀπλίζ-ω arm	δύναμις, ἡ power, ability, faculty (3e)
εἰμαρμέν-ος -η -ον allotted	παραίτε-ομαι beg	ἐπισκοπέομαι (ἐπισκεψα-) review
ἔνδον (+gen.; take with preceding γῆς) inside, within	πρέπει it is fitting, suitable	μηχανάομαι devise, contrive
ἐπανισό-ω put on a par, make equal	Προμηθεύς, ὁ Prometheus (3g) ('Foresight')	νέμω (νειμα-) distribute, allot, assign
Ἐπιμηθεύς, ὁ Epimetheus (3g) ('Aftersight')	προσάπτ-ω attach, give	παραίτεομαι beg
ἐπισκοπέ-ομαι (ἐπισκεψ-) review	προστάττ-ω (προσταξ-) order (+dat.)	προστάττω (προσταξα-) order (+dat.)
εὐλάβει-α, ἡ care (1b)	πτην-ός -ή -όν winged	τάχος, τό speed (3c)
ἰσχ-ύς, ἡ strength (3h)	σμικρότης (σμικροτητ-), ἡ smallness (3a)	φυγή, ἡ flight (1a)
κατάγει-ος -ον under the earth	τάχ-ος, τό speed (3c)	

The evolution of man

Considerable interest was taken in the origins of human society. A sort of evolutionary theory was developed: early man, Plato makes Protagoras suggest in this section, found survival difficult because of wild animals, illness, and lack of food, and so on pragmatic grounds was spurred to invent τέχνα ('skills, the results of applied intelligence') like hunting, medicine and agriculture in order to survive. But men were still at risk from other men. So social compacts were formed, giving rise to φιλία ('making common cause with another', cf. φίλος), for example, and πειθώ ('getting someone to acquiesce peacefully'). These utilitarian practices became enshrined in time into a moral code, giving rise to constraints such as αἰδώς ('conscience', 'sense of shame', 'respect for others') and δίκη ('justice, rule of law'). From these beginnings fully civilised societies, characterised by laws, religious observances and democratic practices, were able to develop. The basis of this view of man's development was ultimately utilitarian, and this fact reflects the enlightened self-interest and ethically relativistic view of many sophists, against which Plato and Socrates reacted strongly. (*World of Athens*, 8.29)

Protagoras explained his view of the development of civilization in a μῦθος that he had invented for the purpose. But as the tragedians' highly flexible treatment of the subject-matter of myth makes clear, μῦθος did not mean anything like 'revealed scripture' or 'truth about the gods'. It ranged in meaning over 'myth', 'fiction', 'story', 'parable'. Its antithesis was λόγος, 'rational account'. Observe that, while Protagoras made the gods the 'first cause' of the αἰδώς and δίκη implanted in men, it was up to humans to work out what those imperatives actually meant in practice. Greek gods were not generally felt to impose commandments or moral guidelines on men.

B

Further attributes are distributed.

ἐπειδὴ δὲ αὐτοῖς ἀλληλοφθοριῶν διαφυγὰς ἐπήρκεσε, πρὸς τὰς ἐκ Δίος ὥρας
εὐμάρειαν ἐμχανᾶτο ἀμφιεννύς αὐτὰ πυκναῖς τε θριξὶ καὶ στερεοῖς δέρμασιν,
ικανοῖς μὲν ἀμύναι χειμῶνα, δυνατοῖς δὲ καὶ καύματα, καὶ εἰς εὐνὰς ἰοῦσιν ὅπως
ὑπάρχοι τὰ αὐτὰ ταῦτα στρωμνῇ οἰκείᾳ τε καὶ αὐτοφυῆς ἐκάστω· καὶ ὑποδῶν τὰ
μὲν ὅπλαῖς, τὰ δὲ δέρμασι στερεοῖς καὶ ἀνάιμοις, τοῦντεῦθεν τροφὰς ἄλλοις ἄλλας
ἐξεπόριζε, τοῖς μὲν ἐκ γῆς βοτάνην, ἄλλοις δὲ δένδρων καρπούς, τοῖς δὲ ῥίζας· ἔστι
δ' ὅις ἔδωκεν εἶναι τροφήν ζώων ἄλλων βοράν· καὶ τοῖς μὲν ὀλιγογονίαν προσῆψε,
τοῖς δ' ἀναλίσκομένοις ὑπὸ τούτων πολυγονίαν, σωτηρίαν τῷ γένει πορίζων.

Vocabulary for Section Eighteen B

Notes

3. δυνατοῖς: supply ἀμύναι.
3. ἰοῦσιν: dat. pl., 'for them [=the beasts] going'.
- 3–4. καὶ ... ὅπως ὑπάρχοι: and [he contrived] so that there should be'.
4. τὰ μὲν: referring to animals; take as object of 'he clothed' (understood).
- 6–7. ἔστι ... οἷς: 'to some'
7. εἶναι τροφήν: 'to be as food' (in apposition to βοράν)

ἀλληλοφθορί-α, ἡ mutual
destruction (1b)
ἀμύν-ω keep off, withstand
ἀμφιέννυ-μι dress, clothe
ἀναλίσκ-ω kill, consume
ἀναιμ-ος -ον bloodless
αὐτοφυ-ής -ές natural
βορ-ά, ἡ meat (1b)
βοτάν-η, ἡ grass (1a)
δένδρ-ον, τό tree (2b)
δέρμα (δερματ-), τό skin (3b)
διαφυγ-ή, ἡ means of escape
from (1a)
δυνατ-ός -ή -όν able
ἐκπορίζ-ω supply
ἐπαρκέ-ω provide enough (of)
εὐμάρει-α, ἡ comfort (1b)
εὐν-ή, ἡ bed (1a)
ζῶ-ον, τό animal (2b)
θρίξ (τριχ-), ἡ hair (3a) (dat. pl.
θριξί)
ικαν-ός -ή -όν sufficient (+inf. 'to')
καρπ-ός, ὁ fruit (2a)

καῦμα (καυματ-), τό heat (3b)
οἰκεῖ-ος -α -ον personal
ὀλιγογονί-α, ἡ production of few
young (1b)
ὄπλ-ή, ἡ hoof (1a)
ὅπως (+opt.)=ἵνα (+opt.)
πολυγονί-α, ἡ fertility (1b)
πορίζ-ω provide, offer
προσάπτ-ω give, attach to (+dat.)
πυκν-ός -ή -όν thick
ρίζ-α, ἡ root (1c)
στερε-ός -ά -όν hard
στρωμν-ή, ἡ bedding (1a)
τοῦντεῦθεν=τὸ ἐντεῦθεν next
τροφ-ή, ἡ food (1a)
ὑπάρχ-ω serve as, be
ὑποδέ-ω shoe
χειμῶν (χειμων-), ὁ winter,
storm (3a)
ῥα, ἡ season (1b)

Vocabulary to be learnt
ἀμύνω keep off, withstand

ἀνᾱλίσκω (ἀνᾱλωσα-) spend;
use; kill
δένδρον, τό tree (2b)
δέρμα (δερματ-), τό skin (3b)
διαφυγή, ἡ flight, means of
escape (1a)
δυνατός ἡ ὄν able, possible
ἐκπορίζω supply, provide
ζῶον, τό animal, creature, living
thing (2b)
ικανός ἡ ὄν sufficient, capable,
able (+inf.)
ὅπως=ἵνα (+subj./opt.) in order
to
πορίζω provide, offer
προσάπτω give, attach to
(+dat.)
στρωμνή, ἡ bedding (1a)
τροφή, ἡ food, nourishment (1a)
χειμῶν (χειμων-), ὁ winter,
storm (3a)

5

C

But when it comes to man, Epimetheus has run out of characteristics to distribute.
Prometheus takes a hand.

ἄτε δὴ οὐδ' οὐ πᾶν τι σοφὸς ὢν, ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλῶσας τὰς
δυνάμεις εἰς τὰ ἄλογα· λοιπὸν δὲ ἀκόσμητον ἔτι αὐτῷ ἦν τὸ ἀνθρώπων γένος,
καὶ ἡπόρει ὃ τ' ἰχρήσαιτο. ἀποροῦντι δὲ αὐτῷ, ἔρχεται Προμηθεὺς ἐπισκεψόμενος
τὴν νομὴν, καὶ ὁρᾷ τὰ μὲν ἄλλα ζῶα ἐμμελῶς πάντων ἔχοντα, τὸν δὲ ἄνθρωπον
γυμνόν τε καὶ ἀνυπόδητον καὶ ἄστρωτον καὶ ἄοπλον· ἦδη δὲ καὶ ἡ εἰμαρμένη
ἡμέρα παρῆν, ἐν ᾗ ἔδει καὶ ἄνθρωπον ἐξίναίαι ἐκ γῆς εἰς φῶς, ἀπορίᾳ οὖν σχόμενος
ὁ Προμηθεὺς ἦντινα σωτηρίαν τῷ ἀνθρώπῳ εὖροι, κλέπτει Ἥφαιστου καὶ Ἀθηνᾶς
τὴν ἐντεχνον σοφίαν σὺν πυρί – ἀμήχανον γὰρ ἦν ἄνευ πυρὸς αὐτὴν κτητὴν τῷ ἢ
χρησίμην γενέσθαι – καὶ οὕτω δὴ δωρεῖται ἀνθρώπῳ. τὴν μὲν οὖν περὶ τὸν βίον
σοφίαν ἄνθρωπος ταύτῃ ἔσχευεν, τὴν δὲ πολιτικὴν οὐκ εἶχεν· ἦν γὰρ παρὰ τῷ Δίῳ. τῷ

5

10

Vocabulary for Section Eighteen C

Notes

1. τι: at all (lit. 'in any respect').
2. αὐτῷ: 'by him' - dat. of agent; so too τῷ (8).
8. αὐτὴν κτητὴν: f., picking up σοφίαν.
10. πολιτικὴν: i.e. σοφίαν.

ἀκόσμητ-ος -ον unprovided for
ἄλογ-ος -ον speechless
ἀμήχανον ἦν it was impossible
to (inf.)
ἀνυπόδητ-ος -ον unshod
ἄοπλ-ος -ον unarmed
ἄστρωτ-ος -ον without a bed
γυμν-ός -ή -όν naked
δὴ οὖν but

δωρέ-ω bestow, give as a gift
εἰμαρμέν-ος -η -ον allotted,
appointed
ἐμμελῶς ἔχ-ω be well off for
(+gen.)
ἐντεχν-ος -ον artistic
καταναλίσκ-ω
κτητ-ός -ή -όν possessed
νομ-ή, ἡ distribution (1a)

ὃ τι χρήσαιτο what he should
make of it
πολιτικ-ός -ή -όν political
σύν (+dat.) with, with the help
of
ταύτῃ in this way
τῷ=τινι
φῶς (φωτ-), τό light (3b)

An alternative Prometheus story

Protagoras describes how Prometheus brought the blessings of fire to men and was later punished for it by Zeus (p. 220, ll. 15–16). But according to the early poet Hesiod (c. 680 BC), Zeus also punished *men* – by giving them woman. 'And when he had made this lovely, evil thing as the price of fire, he led her to a place where gods and men were gathered, and she showed her delight at the finery which Athene had given her. And immortal gods and mortal men were amazed when they saw how deep was the trap from which there was no escape for men. For from her the whole female sex is descended, a great curse to mortal men with whom they live, no help in accursed poverty but ready enough to share wealth'. Being irrelevant to Protagoras, this feature of the myth was omitted. (Cf. *World of Athens*, 3.11)

δὲ Προμηθεὶ εἰς μὲν τὴν ἀκρόπολιν τὴν τοῦ Διὸς οἴκησιν οὐκέτι ἐνεχώρει εἰσελθεῖν – πρὸς δὲ καὶ αἱ Διὸς φυλακαὶ φοβεραὶ ἦσαν – εἰς δὲ τὸ τῆς Ἀθηνᾶς καὶ Ἥφαιστου οἶκημα τὸ κοινόν, ἐν ᾧ ἐφιλοτεχνεῖτην, λαθὼν εἰσέρχεται, καὶ κλέψας τὴν τε ἔμπυρον τέχνην τὴν τοῦ Ἥφαιστου καὶ τὴν ἄλλην τὴν τῆς Ἀθηνᾶς δίδωσιν ἀνθρώπῳ, καὶ ἐκ τούτου εὐπορία μὲν ἀνθρώπῳ τοῦ βίου γίγνεται, Προμηθεὰ δὲ δι' ἑπιμηθεὰ ὕστερον, ἥπερ λέγεται, κλοπῆς δίκῃ μετέηλθεν. 15

- 10–12. ἦν ... ἦσαν: this explains where 'political wisdom' (i.e. wisdom to do with the formation of a πόλις) resided and why Prometheus could not get it. At εἰς δέ (12) Plato returns to the topic to elaborate on how Prometheus obtained skills/technology and fire for men.
14. τὴν ἄλλην ... Ἀθηνᾶς: presumably spinning, weaving, olive-cultivation and pottery, all closely associated with Athene.
16. κλοπῆς: presumably this refers to the punishment that was visited by Zeus on Prometheus for helping man: he was nailed to a cliff and a vulture daily pecked out his liver, which re-grew overnight.

Ἀθην-ᾶ, ἡ Athene (1b)	(καταναλωσ-) spend lavishly
ἀκρόπολ-ις, ἡ acropolis (3e)	κλοπ-ή, ἡ theft (1a)
τὰ ἄλογα brute beasts	οἶκημα (οἰκηματ-), τό dwelling (3b)
ἀμήχαν-ος -ον impracticable, impossible	πρὸς (adv.) in addition
ἄτε in that, since, seeing that (+part.)	σχόμεν-ος -η -ον being in (+dat.) (aor. mid. of ἔχω)
δίκη μετέρχεται a charge of x (gen.) is brought against y (acc.)	φοβερ-ός -ά -όν terrible, awe-inspiring
ἐγχωρεῖ it is permitted for x (dat.)	φυλακ-ή, ἡ sentinel, guard (1a)
ἔμπυρ-ος -ον of fire	Vocabulary to be learnt
εὐπορί-α, ἡ abundance, means (1b)	ἀκόσμητος on unprovided for
ἐφιλοτεχνεῖτην the two of them practised their skills	ἀκρόπολις, ἡ acropolis, citadel (3e)
ἥπερ as	ἄλογος on speechless, without reason
Ἥφαιστ-ος, ὁ Hephaistos (2a)	ἀμήχανος on impossible, impracticable
(god of fire)	

ἄοπλος on unarmed
δωρέω bestow, give as a gift
εἰμαρμένος η on allotted, appointed
εὐπορία, ἡ abundance, means (1b)
κλοπή, ἡ theft (1a)
νόμη, ἡ distribution (1a)
οἶκημα (οἰκηματ-), τό dwelling (3b)
πολιτικός ὁν political
πρὸς (adv.) in addition
σύν with, together with (+dat.)
φοβερός ἄ ὄν terrible, frightening
φυλακή, ἡ sentinel, guard (1a)
φῶς (φωτ-), τό light (3b)

D

Men form communities for protection, but this is not enough.

ἐπειδὴ δὲ ὁ ἄνθρωπος θείας μετέσχε μοίρας, πρῶτον μὲν διὰ τὴν τοῦ θεοῦ συγγένειαν ζῶων μόνον θεοὺς ἐνόμισε, καὶ ἐπεχείρει βωμούς τε ἰδρύεσθαι καὶ ἀγάλματα θεῶν· ἔπειτα φωνὴν καὶ ὀνόματα ταχὺ διηρθρώσατο τῇ τέχνῃ, καὶ οἰκῆσεις καὶ ἐσθῆτας καὶ ὑποδέσεις καὶ στρωμνὰς καὶ τὰς ἐκ γῆς τροφὰς ἠύρετο. οὕτω δὲ παρεσκευασμένοι κατ' ἀρχὰς ἄνθρωποι ὥκουν σποράδην, πόλεις δὲ οὐκ ἦσαν· ἀπώλλυντο οὖν ὑπὸ τῶν θηρίων διὰ τὸ πανταχῇ αὐτῶν ἀσθενέστεροι εἶναι, καὶ ἡ δημιουργικὴ τέχνη αὐτοῖς πρὸς μὲν τροφὴν ἱκανὴ βοηθὸς ἦν, πρὸς δὲ τὸν τῶν θηρίων πόλεμον ἐνδεής – πολιτικὴν γὰρ τέχνην οὐπω εἶχον, ἥς μέρος πολεμικὴ – ἐζήτουν δὲ ἀθροίζεσθαι καὶ σῶζεσθαι κτίζοντες πόλεις· ὅτ' οὖν ἀθροισθεῖεν, ἡδίκουν ἀλλήλους ἄτε οὐκ ἔχοντες τὴν πολιτικὴν τέχνην, ὥστε πάλιν σκεδαννύμενοι διεφθείροντο. 10

Vocabulary for Section Eighteen D

Notes

1. θείας ... μοίρας: i.e. the share in/gift of technical skill, till then the preserve solely of the gods.
2. συγγένειαν: i.e. the relationship with the gods forged by the 'divine' skills man now possessed.
3. τέχνη: it was because of his skills that man was able to invent speech and words.
9. ἥς μέρος [ἐστί]: one element/aspect of communal life in the πόλις was the ability to fight a successful war.
10. ἀθροισθεῖεν: note the optative (300).

ἄγαλμα (ἀγαλματ-), τό image, statue (3b)	ἰδρύ-ομαι erect
ἀθροίζ-ω gather, collect	κτίζ-ω found
ἄτε since, seeing that (+part.)	μοῖρ-α, ἡ portion (1b)
βοηθ-ός, ὁ helper, assistant (2a)	μόνον alone among (+gen.)
δημιουργικ-ός -ή -όν technical	πανταχῇ in every respect
διαρθρῶ-ομαι articulate (i.e. invent)	παρασκευασμένος perf. part. pass. of παρασκευάζω
ἐνδε-ής -ές insufficient, lacking	παρασκευάζω
ἐπιχειρέ-ω undertake, set to work	πρῆτοι, equip
ἐσθης (ἐσθητ-), ἡ clothes (3a)	πολεμικ-ός -ή -όν military, martial
θεῖ-ος -α -ον divine	σκεδάννυ-μι scatter
θηρί-ον, τό beast (2b)	σποράδην scattered, in groups
	συγγένει-α, ἡ kinship (1b)
	ὑπόδεσ-ις, ἡ shoe (3e)

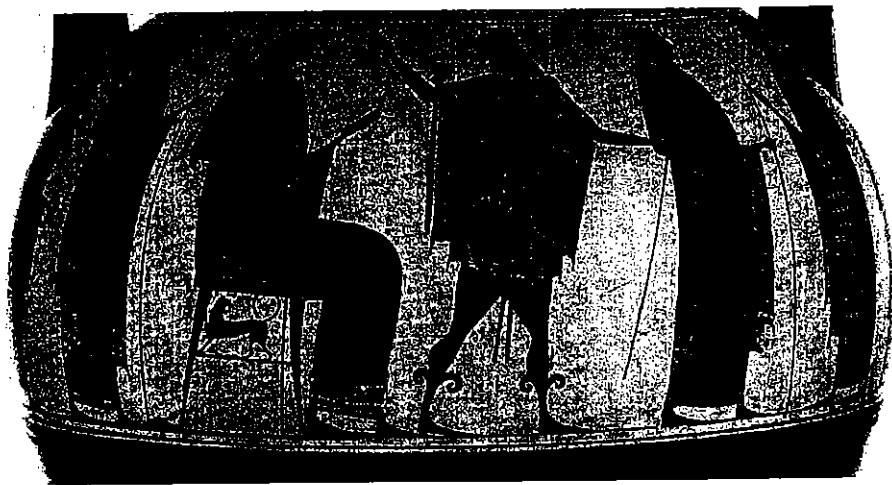
Vocabulary to be learnt

ἄγαλμα (ἀγαλματ-), τό image, statue (3b)
ἀθροίζω gather, collect
ἄτε since, seeing that (+part.)
ἐπιχειρέω undertake, set to work (+inf.)
ἐσθης (ἐσθητ-), ἡ clothing (3a)
θεῖος ἄ ὄν divine
θηρίον, τό beast (2b)
πολεμικός ὁν military, of war, martial
συγγένεια, ἡ kinship (1b)

E

Zeus sends Hermes to ensure that men are all given a share of those moral qualities which are essential for their survival.

Ζεὺς οὖν, δείσας περὶ τῷ γένει ἡμῶν μὴ ἀπόλοιτο πᾶν, Ἑρμῆν πέμπει ἄγοντα
 εἰς ἀνθρώπους αἰδῶ τε καὶ δίκην, ἵν' εἶεν πόλεων κόσμοι τε καὶ δεσμοὶ φιλίας
 συναγωγοί. ἐρωτᾷ οὖν Ἑρμῆς Δία τίνα οὖν τρόπον δοίη δίκην καὶ αἰδῶ ἀνθρώποις;
 'πότερον ὡς αἱ τέχνηαι νενέμηνται, οὕτω καὶ ταύτας νείμω; νενέμηνται δὲ ὧδε· εἰς
 ἔχων ἱατρικὴν πολλοῖς ἱκανὸς ἰδιώταις, καὶ οἱ ἄλλοι δημιουργοί· καὶ δίκην δὲ καὶ
 αἰδῶ οὕτω θῶ ἐν τοῖς ἀνθρώποις, ἢ ἐπὶ πάντας νείμω;' ἐπὶ πάντας, ἔφη ὁ Ζεὺς, 'καὶ
 πάντες μετεχόντων· οὐ γὰρ ἂν γένοιτο πόλεις, εἰ ὀλίγοι αὐτῶν μετέχοιεν ὥσπερ
 ἄλλων τεχνῶν· καὶ νόμον γε θεὸς παρ' ἐμοῦ τὸν μὴ δυνάμενον αἰδοῦς καὶ δίκης
 μετέχειν κτείνειν ὡς νόσον πόλεως.' οὕτω δὴ, ὦ Σώκρατες, καὶ διὰ ταῦτα οἱ τε ἄλλοι
 καὶ Ἀθηναῖοι, ὅταν μὲν περὶ ἀρετῆς τεκτονικῆς ἢ λόγος ἢ ἄλλης τινὸς δημιουργικῆς,
 ὀλίγοις οἴονται μετεῖναι συμβουλῆς, καὶ ἐὰν τις ἐκτὸς ὧν τῶν ὀλίγων συμβουλευῇ,
 οὐκ ἀνέχονται, ὡς σὺ φῆς – εἰκότως, ὡς ἐγὼ φημι – ὅταν δὲ εἰς συμβουλὴν
 πολιτικῆς ἀρετῆς ἴωσιν, ἢν δεῖ διὰ δικαιοσύνης πᾶσαν ἰέναι καὶ σωφροσύνης,
 εἰκότως ἅπαντος ἀνδρὸς ἀνέχονται, ὡς παντὶ προσήκον ταύτης γε μετέχειν τῆς
 ἀρετῆς ἢ μὴ εἶναι πόλεις. αὕτη, ὦ Σώκρατες, τούτου αἰτία.



Ζεὺς Ἑρμῆν πέμπει

Vocabulary for Section Eighteen E

Notes

Remember that 4thC Athens was a genuine democracy, in which the citizen body meeting in Assembly (ἐκκλησία) every eight days took all the decisions. Protagoras is thinking of the way in which the Assembly made a distinction between the discussion of technical and political (i.e. communal) issues.

- 4, 6. νείμω: aorist subj., 'am I to...?' (deliberative: 325); so too θῶ (6).
 4–5. εἰς ... δημιουργοί: i.e. expertise was given not to all, but to selected individuals (e.g. doctors) who could use it for the benefit of all.
 9–10. οἱ τε ἄλλοι καί: 'everyone else, including ...'.
 10. περὶ: take after λόγος with ἀρετῆς... and [ἀρετῆς] ἄλλης...
 12. ὅταν δέ: 'but when'.
 13. ἰέναι: see vocabulary: the subject is ἦν (=συμβουλὴν).
 14. προσήκον: acc. absolute (296).

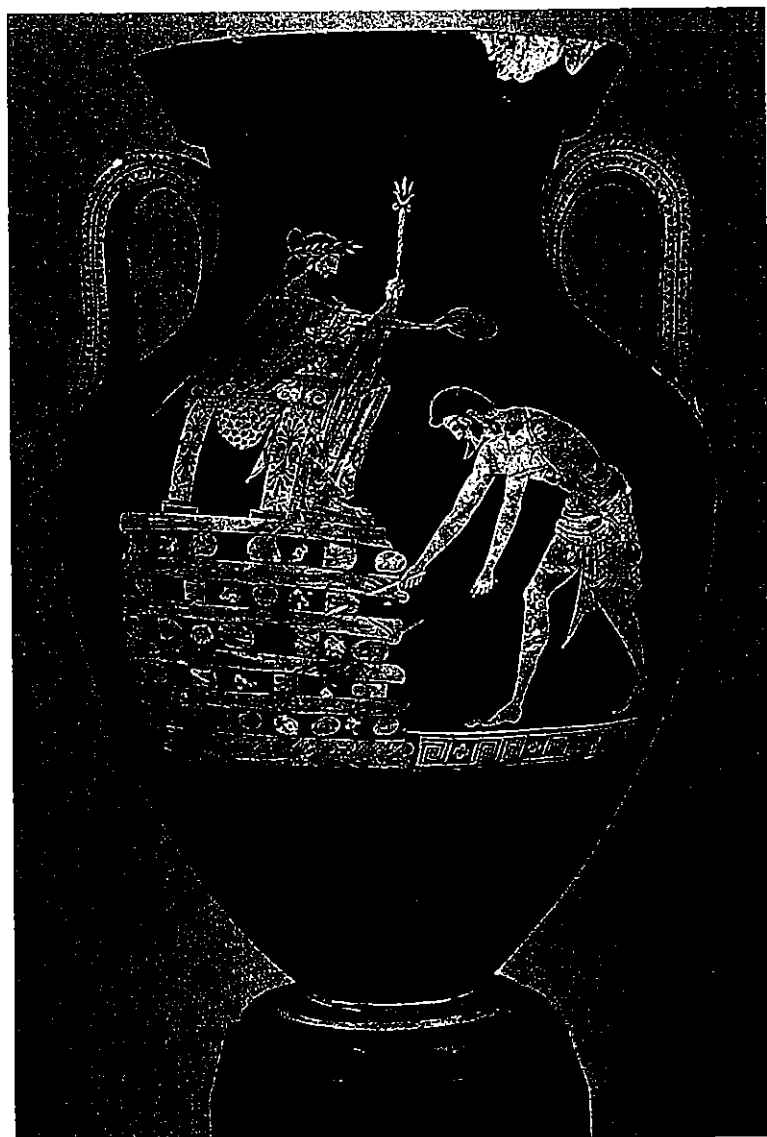
αἰδ-ώς (-ῶ -οῦς -οῖ), ἡ respect
 for others
 ἀνέχ-ομαι put up with (+gen.)
 δεῖδ-ω (δεισ-) fear
 δεσμ-ός, ὁ bond (2a)
 δημιουργικ-ός -ή -όν technical
 δημιουργ-ός, ὁ expert (2a)
 δικαιοσύνη, ἡ justice (1a)
 εἰς μία ἓν (ἐν-) one
 ἐκτός (+gen.) outside
 ἱατρικ-ός -ή -όν medical
 ἰδιώτ-ης, ὁ layman, private
 citizen (1d)
 ἰέναι (to) be conducted, (to) go
 along
 κτείν-ω kill
 μέτεστι x (dat.) has a share in y
 (gen.)
 περὶ (+dat.) about

προσῆκει it is fitting for (+dat.)
 συμβουλ-ή, ἡ discussion, advice
 (1a)
 συναγωγ-ός -όν uniting,
 unifying
 σωφροσύνη, ἡ moderation,
 good sense (1a)
 τεκτονικ-ός -ή -όν
 architectural
 φιλία, ἡ friendship (1b)
 ὧδε thus, so

Vocabulary to be learnt

αἰδώς, ἡ respect for others (acc.
 αἰδῶ; gen. αἰδοῦς; dat. αἰδοῖ)
 ἀνέχομαι put up with (+gen.)
 δεσμός, ὁ bond (2a)
 δημιουργικός ἡ ὁν technical, of
 a workman

δημιουργός, ὁ craftsman,
 workman, expert (2a)
 δικαιοσύνη, ἡ justice (1a)
 εἰς μία ἓν (ἐν-) one
 ἱατρικός ἡ ὁν medical, of
 healing
 ἰδιώτης, ὁ layman, private
 citizen (1d)
 κτείνω (κτεινα-) kill
 περὶ (+dat.) about
 προσῆκει it is fitting (for)
 (+dat.)
 συμβουλή, ἡ discussion,
 recommendation (1a)
 σωφροσύνη, ἡ moderation, good
 sense (1a)
 φιλία, ἡ friendship (1b)
 ὧδε thus, as follows



ὁ Κροῖσος ἐπὶ τῆς πυρᾶς

Part Six Gods, fate and man

Introduction

Section Nine, the story of Adrastus, is taken from Herodotus. All places referred to will be found on the map. Croesus is king of Lydia, whose capital city was Sardis. The story takes place c. 590. For the previous 150 years, Asia Minor had seen many different peoples come and go. The Lydians and Phrygians between them now controlled most of the mainland, but the Greeks, through assiduous colonisation, had established a firm foothold on the coastal regions and were (generally) welcomed by the locals. It was through this crucial contact with Near East culture that Greek art, literature and philosophy developed as they did. Croesus was especially well-disposed to the Greeks and had adopted a number of their customs.

Croesus' wealth was legendary (cf. 'as rich as Croesus'). The tale you are about to read, one of the most powerful and tragic in the whole of Herodotus, is just one incident in the saga of Croesus' life which Herodotus uses at the very start of his *Histories* to tell us about the way in which gods deal with men. The 'reason' that Herodotus propounds for Croesus' tragedy will be found in the translation of the episode immediately prior to the Adrastus story (given below) – the visit of the great Athenian politician and law-giver Solon to Croesus' court.

The story of Croesus ends in 546 with the capture of Sardis by the Persians, who swiftly emerged as a major power. Within sixty years (550–490) they had absorbed the empire of the Medes, Babylonia, Egypt, the whole of Asia Minor, and were threatening mainland Greece.

Greek dialect

Greece is a mountainous country, and communication between one πόλις and another could be a difficult business. This geographical fragmentation of the country is reflected not only in the number of small, self-governing πόλεις it contained (e.g. Athens, Sparta, Corinth) but also in the number of dialects spoken. Since the Greeks colonised heavily overseas as well, Greek dialects emerged in places other than the Greek mainland. One such area of heavy colonisation was the Ionian coast (see map) and perhaps the most important literary dialect after Attic – the dialect of Athens and Attica which you have been learning so far – is Ionic, the dialect used for his *Histories* by Herodotus (who came from Halikarnassos) and an important element in the dialect of the Ionian

Homer, though Homer's language is a mixture of a great number of dialects, of all eras and provenances. In the course of reading the story of Adrastus, you will meet the most important features of Ionic dialect which, because Attic and Ionic are quite similar, are mercifully fairly few and easy to recognise. You will find the major features of Ionic dialect summarised for you in the accompanying grammar section.

Note

This text is unadapted, as the rest of the reading in this Course will be from now on. The linking device is now used to indicate word-groups which might be difficult to spot. These are no longer necessarily glossed under the first word of the group in the vocabulary.

Source

Herodotus *Histories* 1.34–45

A good modern edition of Herodotus 1 in English is awaited. GA Sheets, *Herodotus Book 1* (Bryn Mawr 1981) – text and mainly grammatical commentary – is useful.

Time to be taken

Three weeks.

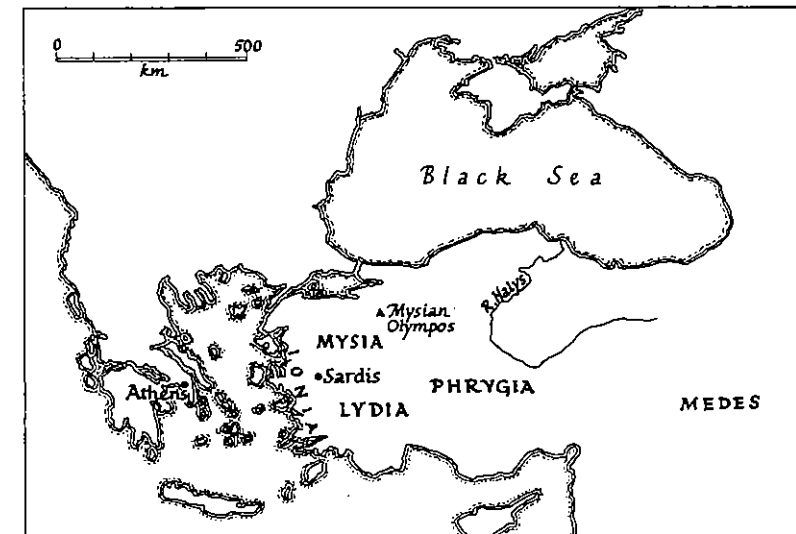
Section Nineteen A–F: The story of Adrastus

Introduction

Solon's visit to Croesus (translated from Herodotus Histories 1.29–33)

When Sardis was at its most prosperous, all the teachers (σοφισταί) of the Greek world paid a visit, including Solon the Athenian ... On arrival, he was entertained by Croesus in the palace, and after three or four days slaves at Croesus' command showed him around the treasury in all its greatness and magnificence. When he had dutifully examined and admired everything as best he could, Croesus asked him, 'Guest from Athens, we have frequently been told of your wisdom and of the sight-seeing journeys you have undertaken all over the world to foster it. Now then, I find myself quite unable to resist asking you if you have ever seen anyone who is the happiest (ὀλβιος) man in the world.' He asked this hoping that he himself was the happiest. Solon did not flatter him, but spoke the plain truth. 'Yes, O King, Tellos the Athenian.' Croesus, astonished at this reply, acidly asked the reason for his judgment. Solon replied, 'First, Tellos' city was prosperous, and he had fine sons, and he saw children born to them all, and all of them survived; second, he was as well off as a man can expect, and his death was glorious. For in a battle between the Athenians and their neighbours in Eleusis, it was he who rescued the situation, routed the enemy and died gloriously. And the Athenians demonstrated the high honour in which they held him by giving him a public funeral on the spot where he fell.'

This tale of Tellos' many blessings (πολλά τε καὶ ὀλβία) aroused Croesus' curiosity, and he asked who was the next happiest man Solon had seen, certain that he was bound to take at least second prize. 'Cleobis and Biton', said Solon, 'two young Argives. They



Map of Greece and Asia Minor

had sufficient to live on, and were also endowed with great physical strength. While both carried off prizes in athletics, there is this story in particular which is told of them. It was the Argive festival of Hera, and the young men's mother had to drive an ox-cart to the temple. But the oxen were late in arriving from the fields. So the young men, left no option because of the lack of time, harnessed themselves to the cart and dragged it off, with their mother sitting on it. They pulled it the six miles to the temple and were witnessed by the whole assembly. And then they met a magnificent end (clear proof from the gods how much better it is to die than to live). While men and women crowded round, congratulating the boys on their strength and the mother on her children, their mother, overcome with joy at what they had done and what everyone was saying about them, stood before the statue of Hera and prayed that the goddess would give her sons, Cleobis and Biton, the finest gift (ἄριστον) that man could hope for, in return for the signal honour they had done her. After this prayer the young men sacrificed, feasted and fell asleep in the temple itself – never to wake again. That, then, was how they died, and the Argives made statues of them which they set up in Delphi to mark the recognition of their outstanding excellence (ἀρίστων γενομένων).

So Solon gave the second prize to these two, but Croesus heatedly said, 'Guest from Athens, does my own happiness (εὐδαιμονίη) count for so little that you cannot rank me even with ordinary mortals?' Solon said, 'My experience is that divinity is characterised by envy at man's prosperity (φθονερός) and by love of upheaval (ταραχώδης) – and do you ask *me* about the lot of man? In the fullness of time, a man must see and experience much which he would rather not. I put it to you that the span of a man's life is 70 years or (counting intercalary months), 26,250 days. Of all those days, none brings the same as the next. Man, then, is entirely a creature of chance (συμφορῇ). As for you, you seem to me to be very rich and king over many people. But the question you ask me I will not answer yet – that is, until I hear that you have ended your life well (τελευτᾶν καλῶς τὸν αἰῶνα). For the multi-millionaire is no happier than the man who lives from hand to mouth, unless fortune grants that he should end his life well (εὖ), in full possession of every good thing (πάντα καλά). I do not need to tell you that many very rich men are unhappy (ἀνόλβιος), while many of moderate means are blessed with good fortune (εὐτυχής). The rich, but unhappy, man has two advantages over the man who is poor but blessed with good fortune: first, he is more able to fulfil his earthly desires, and second, he is in a better position to ride disaster. But the poor man, who is blessed with good fortune, has the advantage in many more ways. If he is not so able to deal with either material desires or disaster, yet good fortune protects him from these anyway, and he is granted a sound body, excellent health, freedom from trouble, a fine family and good looks. If, on top of all this, he also ends his life well, this will be precisely the man you are looking for, and he really will deserve to be called happy. But until he is dead, hold back: call him "lucky", but not yet "happy".

'No mortal can, of course, have all these things, just as no country will be entirely self-sufficient in what it produces. Different countries specialise in different things, and the best is the one which has most. So with mankind. We are self-sufficient in some things, but not in others; but the man who has the most advantages and holds on to them and dies at peace (εὐχαρίστως), that man, O King, in my view deserves the accolade. It is to the end of all things that mankind must look, to see how they will eventually turn out. God holds out the prospect of happiness to many men, and then utterly uproots them.'

It was out of the question that these sentiments could bring any pleasure to Croesus, so he dismissed Solon as a man of no account, firmly convinced that only a fool could disregard present prosperity and suggest one should look to the end of all things.

(The Greek text takes the story on from here)

A

Croesus has a dream, in which he is told that his son will be killed by a metal spear. He takes measures accordingly.

In *World of Athens*: *hubris* 4.17; *dreams* 3.14–16.

μετὰ δὲ Σόλωνα οἰχόμενον, ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσον, ὥς εἰκάσαι, ὅτι ἐνόμισε ἑωυτὸν εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον. αὐτίκα δὲ οἱ εὐδοντι ἐπέστη ὄνειρος, ὃς οἱ τὴν ἀληθεῖν ἔφαινε τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ τῷ Κροίσῳ δύο παῖδες, τῶν οὐτερος μὲν διέφθαρτο, (ἦν γὰρ δὴ κωφός,) ὁ δὲ ἕτερος τῶν ἡλικίων μακρῶ τὰ πάντα πρῶτος· οὐνομα δὲ οἱ ἦν Ἄτυς. τοῦτον δὲ ὦν 5 τὸν Ἄτυν σημαίνει τῷ Κροίσῳ ὁ ὄνειρος, ὥς ἀπολέει μιν αἰχμὴ σιδηρὴ βληθέντα. ὁ δὲ ἐπεῖτε ἐξηγέρθη καὶ ἑωυτῷ λόγον ἔδωκε, καταρρωθήσας τὸν ὄνειρον, ἄγεται μὲν τῷ παιδί γυναικα, ἑωθότα δὲ στρατηγέειν μιν τῶν Λυδῶν, οὐδαμῇ ἔτι ἐπὶ τοιοῦτο 10 πρῆγμα ἐξέπεμπε, ἀκόντια δὲ καὶ δοράτια καὶ τὰ τοιαῦτα πάντα, τοῖσι χρέωνται ἐς πόλεμον ἄνθρωποι, ἐκ τῶν ἀνδρῶνων ἐκκομίσας, ἐς τοὺς θαλάμους συνένησε, μή τί οἱ κρεμάμενον τῷ παιδί ἐμπέση.

Vocabulary for Section Nineteen A

Grammar for 19A–F

- Herodotus' dialect
- Accusative of respect
- οὐ φημί 'I say that ... not', 'I deny'

Notes

- 2, 3, 5, 11. οἱ: see vocabulary. οἱ in this usage is an enclitic. Note its effect on the accent of the preceding words.
5. μακρῶ: by far.
5. Ἄτυς: the name recalls ἄτη, 'delusion, punishment, woe'.
5. ὦν: see vocabulary. Distinguish from ὦν.
6. ἀπολέει: Croesus is the subject; remember that ἀπόλλυμι can mean 'lose' and 'destroy'.
8. ἑωθότα ... μιν (=Atys) is the object of ἐξέπεμπε.
9. τοῖσι: see vocabulary.

ἄγ-ομαι bring in marriage	ἑωυτόν=ἑαυτόν	πρῆγμα=πράγμα
αἰχμ-ή, ἡ point of a spear (1a)	ἑωυτῶ=ἑαυτῶ	σημαίν-ω tell, announce, point out
ἀκόντι-ον, τό javelin (2b)	ἡλιξ (ἡλικ-), ὁ comrade, companion (3a)	σιδηρέ-ος -η -ον iron, metal
ἀληθείη=ἀλήθεια	κατά (+acc.) in relation to, concerning	Σόλων (Σολων-), ὁ Solon (3a) (Athenian lawgiver)
ἀνδρῶν (ἀνδρεων-), ὁ men's apartment (3a)	καταρρωδέ-ω fear	στρατηγέ-ω lead (as commander) (+ gen.)
ἀπολέει=ἀπολεῖ (fut. of ἀπόλλυμι)	κρέμα-μαι hang over (+dat.)	συννέ-ω pile up
Ἄτ-υς, ὁ Atys (3e) (Croesus' healthy son)	Κροῖσ-ος, ὁ Croesus (2a) (king of Lydia)	τὰ πάντα in all respects
βάλλ-ω (βαλ-) hit, strike (aor. pass. ἐβλήθην)	κωφ-ός -ή -όν deaf and dumb	τοῖσι=οἷς which (relative)
βληθέντα aor. part. pass. of βάλλω	λόγον δίδω-μι take counsel with (+dat.)	τῶν=ᾧν of whom (relative)
διέφθαρτο he was disabled (plup. pass. of διαφθείρω)	Λυδ-οί, οἱ the Lydians (2a) (Croesus' people)	χρέωνται=χρῶνται
δοράτι-ον, τό spear (2b)	μιν him, her (acc.) (goes with (i) βληθέντα 1.3; (ii) ἑωθότα 1.5)	ὦν=οὖν
ἐκκομίζ-ω carry out	νέμεσ-ις, ἡ retribution (3e)	ὥς εἰκάσαι to make a reasonable guess
ἐξεγείρ-ομαι wake up (aor. ἐξηγέρθην)	οἱ to him, her (dat.) (goes with εὐδοντι)	
ἐπεῖτε when	ὀλβι-ος -α -ον happy, blest	
εὐδ-ω sleep	ὄνειρ-ος, ὁ dream (2a)	
ἐφίστα-μαι (ἐπιστα-) stand near (+dat.)	οὐδαμῇ (to) nowhere	
ἑωθῶς (ἑωθοτ-) accustomed to (+ inf.)	οὐνομα=ὄνομα	
	οὐτερος=ὁ ἕτερος	

Vocabulary to be learnt

διεφθάρ-μην I was disabled, ruined (plup. pass. of διαφθείρω)
μιν him, her (acc.) (enclitic)
οἱ to him, her (dat.) (enclitic)
ὄνειρος, ὁ dream (2a)

Tragic vision

This magnificent story could well have been used by Aristotle in his *Poetics* to define 'tragedy' (instead he used Sophocles' *Oedipus Tyrannus*). Aristotle says that 'plot' is at the heart of tragedy – by which he means, the structure or design of the pattern of events that shape it. It must contain a change of circumstances, from good fortune to bad. The sequence of events must be 'probable or necessary' and the events must arise naturally one from the other; and it must exemplify something universal about human experience. Further, it must evoke 'wonder' and feelings of 'pity and fear'. There will be a change 'from ignorance to knowledge' (ἀναγνώρισις), and a 'reversal' (περιπάτεια), i.e. things will not turn out as expected (so ἀναγνώρισις and περιπάτεια are connected). These will be brought about by the ἁμαρτία of the main character, i.e. an unintentional 'mistake' of some sort – arising out of ignorance or misjudgement – which hardly deserves the dreadful consequences, most dreadful when visited on a φίλος. A strong sense of irony will underlie the whole story. [On all this, see M. Heath, *Aristotle: Poetics*, Penguin 1996]. In *Poetics*, Aristotle was doing with tragedy what he did with the natural world: seeing what was there and trying to draw universal conclusions about it. The story of Croesus fits perfectly into the pattern Aristotle elucidates.

B

Adrastos, a Phrygian of the royal household, arrives at Croesus' palace and begs for purification for having accidentally killed his brother. Croesus welcomes him in.

In *World of Athens*: purification 3.33; *nomos* 8.32; *atimia* 4.12.

ἔχοντος δὲ οἱ ἐν χερσὶ τοῦ παιδὸς τὸν γάμον, ἀπικνέεται ἐς τὰς Σάρδεις ἀνὴρ συμφορῇ
 ἐχόμενος καὶ οὐ καθαρὸς χεῖρας, ἔων Φρυγὴ μὲν γενεῇ, γένεος δὲ τοῦ βασιλῆϊου.
 παρελθὼν δὲ οὗτος ἐς τὰ Κροῖσου οἰκίαν, κατὰ νόμους τοὺς ἐπιχωρίους καθαρῶς
 ἐδέετο ἐπικυρῆσαι, Κροῖσος δὲ μιν ἐκάθηρε. ἔστι δὲ παραπλησίη ἡ καθαρίσις τοῖσι
 Λυδοῖσι καὶ τοῖσι Ἕλλησιν. ἐπεὶ δὲ τὰ νομιζόμενα ἐποίησε ὁ Κροῖσος, ἐπυνθάνετο 5
 ὁκόθεν τε καὶ τίς εἴη, λέγων τάδε. 'ὦ ἄνθρωπε, τίς τε ἔων καὶ κόθεν τῆς Φρυγίης
 ἦκων, ἐπίστιός μοι ἐγένεο; τίνα τε ἀνδρῶν ἢ γυναικῶν ἐφόνευσας;' ὁ δὲ ἀμείβετο·
 'ὦ βασιλεῦ, Γορδίῳ μὲν τοῦ Μιδέω εἰμι παῖς, ὀνομάζομαι δὲ Ἀδρηστος, φονεύσας
 δὲ ἀδελφεὸν ἐμεωυτοῦ ἀέκων πάρειμι, ἐξεληλαμένος τε ὑπὸ τοῦ πατρὸς καὶ
 ἐστερημένος πάντων.' Κροῖσος δὲ μιν ἀμείβετο τοιοῦτον· 'ἀνδρῶν τε φίλων τυγχάνεις 10
 ἔκγονος ἔων, καὶ ἐλήλυθας ἐς φίλους, ἔνθα ἀμηχανήσεις χρήματος οὐδενός, μένων
 ἐν ἡμετέρῳ. συμφορὴν δὲ ταύτην ὡς κουφότατα φέρων κερδανέεις πλεῖστον.'

Vocabulary for Section Nineteen B

Notes

- ἔχοντος ... τοῦ παιδός: genitive absolute.
- γένεος: genitive of description or source.
- κόθεν τῆς Φρυγίης: 'from where in Phrygia'.
- Ἀδρηστος: the name hints at ἀ + δράω, 'unable to run/escape'.

ἀδελφεόν = ἀδελφόν	ἐμεωυτοῦ = ἐμαυτοῦ	κερδαίν-ω profit (fut. κερδανέω)
Ἀδρηστ-ος, ὁ Adrastus (2a)	ἐν ἡμετέρῳ in our	κόθεν = πόθεν
('Unable to escape')	house	κουφ-ός -ή -όν light
ἀέκων = ἄκων	ἐνθα where (relative)	Λυδοῖσι = Λυδοῖς
ἀμείβ-ομαι answer, reply	ἐξελαύν-ω drive out (perf. part.	Μίδ-ας, ὁ Midas (gen. s. Μιδέω)
ἀμηχανέ-ω be in need of	pass. ἐξεληλαμέν-ος -η -ον)	(1d)
(+ gen.)	ἐπεῖτε when	νομίζ-ομαι be accustomed τὰ
ἀπικνέεται = ἀφικνεῖται	ἐπικυρέ-ω receive, partake of	νομιζόμενα the customary
βασιλῆϊ-ος -η -ον of the king,	(+ gen.)	things (2b)
royal	ἐπίστι-ος -ον suppliant	οἰκί-α, τὰ palace (2b)
γενε-ή, ἡ birth (1a)	ἐπιχωρί-ος -η -ον of the land,	ὁκόθεν = ὁπόθεν from where
γένεος = γένους (gen. s. of	native	ὀνομάζ-ω name, call
γέν-ος, τό family [3c])	ἔων = ὦν	παραπλησί-ος -η -ον similar
Γορδί-ας, ὁ Gordias (gen. s.	καθαίρ-ω (καθηρ-) cleanse,	Σάρδι-ες, αἱ Sardis (Croesus'
Γορδιέω) (1d)	purify	capital)
ἐγένεο = ἐγένου	καθαρ-ός -ή -όν pure, clean	στερέ-ω deprive of (+ gen.)
ἐδέετο = ἐδεῖτο	καθάροι-ον, τό purification (2b)	(perf. part. pass. ἐστερημέν-ος
ἔκγον-ος, ὁ son (2a)	κάθαρσ-ις, ἡ purification (3e)	-η -ον)

συμφορῇ = συμφορᾶ
 συμφορῇ = συμφορᾶν
 τοῖσι = τοῖς
 φονεύ-ω kill, murder
 Φρυγί-η, ἡ Phrygia (1a)
 Φρύξ (Φρυγ-), ὁ Phrygian (3a)
 χεῖρας in respect of his hands
 χρῆμα (χρηματ-), τό thing
 (3b)

Vocabulary to be learnt

ἀέκων = ἄκων
 ἐμεωυτόν = ἐμαυτόν
 ἐν (+ gen.) in the house of
 ἔων = ὦν
 ἐωυτόν = ἐαυτόν
 ἐπεῖτε when, since
 Dropping of aspirates in
 some verb compounds, e.g.
 ἀφικνεόμαι = ἀπικνέομαι

νομίζομαι be accustomed
 ὁπόθεν (ὁκόθεν) from where
 ὄνομα = ὄνομα
 στερέω deprive of (+ gen.) (perf.
 part. pass. ἐστερημένος)
 τοῖσι = τοῖς
 χρῆμα (χρηματ-), τό thing (3b)

C

News is brought of a wild boar which is causing havoc in Mysia. The Mysians beg Croesus to send an expedition to kill it, and Croesus agrees.

ὁ μὲν δὴ δίαίταν εἶχε ἐν Κροῖσου, ἐν δὲ τῷ αὐτῷ χρόνῳ τούτῳ, ἐν τῷ Μυσίῳ Ὀλύμπῳ,
 ὅς ῥα χρῆμα γίνεται μέγα ὁρμώμενος δὲ οὗτος ἐκ τοῦ ὄρεος τούτου, τὰ τῶν Μυσῶν
 ἔργα διαφθείρεσκε, πολλάκις δὲ οἱ Μυσοὶ ἐπ' αὐτὸν ἐξεληθόντες ποιέεσκον μὲν κακὸν
 οὐδέν, ἔπασχον δὲ πρὸς αὐτοῦ. τέλος δέ, ἀπικόμενοι παρὰ τὸν Κροῖσον, τῶν Μυσῶν
 ἄγγελοι ἔλεγον τάδε. 'ὦ βασιλεῦ, ὅς ῥα χρῆμα μέγιστον ἀνεφάνη ἡμῖν ἐν τῇ χώρῃ, ὅς 5
 τὰ ἔργα διαφθείρει, τοῦτον προθυμεόμενοι ἐλεῖν οὐ δυνάμεθα. νῦν ὦν προσδεόμεθά
 σευ τὸν παῖδα καὶ λογάδας νεηνίας καὶ κύνας συμπέμψαι ἡμῖν, ὥς ἂν μιν ἐξέλωμεν ἐκ
 τῆς χώρας.' οἱ μὲν δὴ τούτων ἐδέοντο, Κροῖσος δέ, μνημονεύων τοῦ ὀνείρου τὰ ἔπεα,
 ἔλεγε σφι τάδε· 'παιδὸς μὲν περί τοῦ ἐμοῦ, μὴ μνησθῆτε ἔτι· οὐ γὰρ ἂν ὑμῖν

Vocabulary for Section Nineteen C

Notes

- συμπέμψαι: infinitive after προσδεόμεθα (6).

ἀναφαίν-ομαι (ἀναφαν-) appear	Μύσι-ος -η -ον in Mysia	προσδέ-ομαι beg x (gen.) for y
γίνεται = γίγνεται	Μυσ-ός, ὁ a Mysian (2a)	(acc.)
δίατ-α, ἡ dwelling (1c)	Ὀλυμπ-ος, ὁ Mt Olympos	σευ = σου
διαφθείρεσκε = διέφθειρε	(2a)	συμπέμψ-ω send with (+ dat.)
(the -εσκ- suffix implies	ὄρεος = ὄρους (gen. s. of ὄρος, τό	σφι to them (dat.)
continuation, repetition)	mountain [3c])	ὅς χρῆμα μέγα/μέγιστον huge
ἐξαιρέ-ω (ἐξελ-) remove	ποιέεσκον = ἐποίουν (the	monster of a boar
ἐπ-ος, τό word (3c) (uncontr. pl.	-εσκ- suffix implies continuation,	ὦν = οὖν
ἔπεα)	repetition)	ὥς ἂν (+ subj.) so that, in order
ἔργ-ον, τό result of work (i.e.	προθυμεόμενοι =	that
tilled field) (2b)	πρός (+ gen.) at the hands of	

συμπέμψαιμι· νεόγαμός τε γάρ ἐστι καὶ ταῦτά οἱ νῦν μέλει. Λυδῶν μέντοι λογάδας καὶ 10
τὸ κυνηγέσιον πᾶν συμπέμψω, καὶ διακελεύσομαι τοῖσι ἰοῦσι εἶναι ὡς προθυμοτάτοις
συνεξελεῖν ὑμῖν τὸ θηρίον ἐκ τῆς χώρας· ταῦτα ἀμείψατο.

ἀμείβ-ομαι reply	προθυμούμενοι	νεηνίης = νεανίᾱς
διακελεύ-ομαι exhort, direct (+ dat.)	συνεξαίρε-ω (συνεξελ-) join x (dat.) in destroying	συμπέμψω send with (+dat.)
ἰοῦσι dat. pl. m. of ἰών (part. of ἔρχομαι)	ῶς, ὁ boar (3h)	χώρα, ἡ land (1a)
κυνηγέσι-ον, τό dog-pack (2b)	χώρα-η, ἡ country (1a)	ὦν= οὖν so, therefore
λογάς (λογαδ-), ὁ picked, chosen (man) (3a)	Vocabulary to be learnt	Note uncontracted -ε- in ὄρεος (= ὄρους), προθυμούμενοι (προθυμούμενοι) etc.
νεηνί-ης, ὁ = νεανίας	γίνομαι=γίγνομαι	Note η for α in e.g., χώρα (= χώρα), συμφορά (συμφορᾶ) etc.
νεόγαμ-ος -ον newly married	ἔπος, τό word (3c) (uncontr. pl. ἔπεα)	

D

Croesus' son begs to be allowed to join the expedition.

In *World of Athens*: public eye 4.5–7; envy 4.9–11; persuasion and psychology 8.56ff.

ἀποχρεωμένων δὲ τούτοις τῶν Μυσῶν, ἐπεσέρχεται ὁ τοῦ Κροίσου παῖς, ἀκηκόως
τῶν ἐδέοντο οἱ Μυσοί. οὐ φαιμένον δὲ τοῦ Κροίσου τόν γε παῖδ' αἰσὶν συμπέμψαι,
λέγει πρὸς αὐτὸν ὁ νεηνίης τάδε· 'ὦ πάτερ, τὰ κάλλιστα πρότερόν κοτε καὶ
γενναιότατα ἡμῖν ἦν ἔς τε πολέμους καὶ ἐς ἄγρας φοιτέοντας εὐδοκιμεῖν. νῦν
δὲ ἀμφοτέρων με τούτων ἀποκλησίᾳς ἔχεις, οὔτε τινὰ δειλίην μοι παριδῶν οὔτε 5
ἀθυμίην. νῦν τε τέοισι με χρὴ ὄμμασι ἔς τε ἀγορὴν καὶ ἐξ ἀγορῆς φοιτέοντα
φαινεσθαι; κοῖος μὲν τις τοῖσι πολιήταισι δόξω εἶναι, κοῖος δὲ τις τῇ νεογάμῳ
γυναικί; κοίω δὲ ἐκείνη δόξει ἀνδρὶ συνοικεῖν; ἐμὲ ὦν σὺ ἡ μέθες ἰέναι ἐπὶ τὴν
θήρην, ἢ λόγῳ ἀνάπεισον ὅπως μοι ἀμείνω ἐστὶ ταῦτα οὕτω ποιεόμενα.' ἀμείβεται
Κροῖσος τοισίδε· 'ὦ παῖ, οὔτε δειλίην οὔτε ἄλλο οὐδὲν ἄχαρι παριδῶν τοι ποιέω 10
ταῦτα, ἀλλὰ μοι ὄψις ὄνειρου, ἐν τῷ ὕπνῳ ἐπιστάσα, ἔφη σε ὀλιγοχρόνιον ἔσεσθαι·
ὑπὸ γὰρ αἰχμῆς σιδηρῆς ἀπολέεσθαι. πρὸς ὧν τὴν ὄψιν ταύτην, τόν τε γάμον τοι
τοῦτον ἔσπευσα, καὶ ἐπὶ τὰ παραλαμβανόμενα οὐκ ἀποπέμψω, φυλακὴν ἔχων, εἴ
κως δυνάμην ἐπὶ τῆς ἐμῆς σε ζῆς διακλέψαι. εἴς γάρ μοι μῶνος τυγχάνεις ἔων
παῖς· τὸν γὰρ δὴ ἔτερον διεφθαρμένον τὴν ἀκοήν οὐκ εἶναι μοι λογίζομαι.' ἀμείβεται 15
ὁ νεηνίης τοισίδε· 'συγγνώμη μὲν, ὦ πάτερ, τοι, ἰδόντι γε ὄψιν τοιαύτην, περὶ ἐμὲ
φυλακὴν ἔχειν· τὸ δὲ οὐ μανθάνεις, ἀλλὰ λέληθέ σε τὸ ὄνειρον, ἐμὲ τοι δίκαιόν ἐστι
φράζειν. φῆς τοι τὸ ὄνειρον ὑπὸ αἰχμῆς σιδηρῆς φάναι ἐμὲ τελευτήσιν·

Vocabulary for Section Nineteen D

Notes

2. τῶν: see vocabulary.
2. οὐ ... συμπέμψαιμι: '[with] Croesus saying that he would not send ...'.
- 3–4. τὰ κάλλιστα ... καὶ γενναιότατα ἡμῖν ἦν: 'It was the best and noblest [thing] for us that ...' + acc. and inf.
5. ἀποκλησίᾳς ἔχεις: take together as a perfect.
6. φαίνεσθαι: 'to be seen/looked at' after με χρὴ. Atys is worried about how people will look at him.
8. κοίω: with ἀνδρὶ, after συνοικεῖν.
9. ἀμείνω: complement to ταῦτα οὕτω ποιεόμενα (subject).
12. ἀπολέεσθαι: '[it said that you] would be killed'.
13. τὰ παραλαμβόμενα: take as a noun, 'the matter in hand'.
14. ἐπὶ: see vocabulary. With τῆς ἐμῆς ζῆς it = 'while I am still alive'.
15. τὴν ἀκοήν: acc. of respect.
16. τοι: see vocabulary, and take with ἰδόντι. Understand ἐστὶ with συγγνώμη.
17. τό: see vocabulary.
- 17–18. δίκαιόν ἐστι: 'it is right for (acc.)'.

ἄγρ-η, ἡ hunt (1a)	ἐφίστα-μαι (ἐπιστα-) stand by (+dat.)	παρορά-ω (παριδ-) notice x (acc.) in γ (dat.)
αἰχμ-ή, ἡ spear-point (1a)	ἀμείβ-ομαι reply, answer	πολιήται=πολίταις
ἀποκλητῆ-ω shut x (acc.) off from γ (gen.)	θήρ-η, ἡ hunt (1a)	σιδηρέ-ος -η -ον metal, iron σφι to them (dat.)
ἀποχρέ-ομαι be content with (+ dat.)	κοῖος=κοῖος	τέοισι=τίσι with what (goes with ὄμμασι)
ἄχαρις ἄχαρι (ἀχαρι-) disagreeable	κως=πως	το (l. 17) this
δειλί-η, ἡ cowardice	μεθ-/μετ-ίημι allow; let go	τοι=σοι
διακλέπτ-ω steal (i.e. snatch from the jaws of death)	μῶνος=μόνος	τῶν=ὧν what (relative)
ἐπὶ (+ gen.) in the time of	νεόγαμ-ος -ον newly wed	φοιτέ-ω go
εὐδοκιμέ-ω win a glorious reputation	ὅπως=ὅπως	φοιτέοντας (understand e.g. ἄνδρας, i.e. 'that men should go ...')
	ὀλιγοχρόνι-ος -ον short-lived	
	ὄμμα (ὄμματ-), τό eye (3b)	
	ὄνειρ-ον, τό dream (2b)	
	ὄψ-ις, ἡ sight, vision (3e)	
	παραλαμβάν-ω undertake	φυλακὴν ἔχω take care

ὁδὸς δὲ κοῖαι μὲν εἰσι χεῖρες, κοίη δὲ αἰχμὴ σιδηρῆ, τὴν σὺ φοβέαι; εἰ μὲν γὰρ ὑπὸ
ὁδόντος τοι εἶπε τελευτήσιν με, ἢ ἄλλου τευ ὃ τι τοῦτω οἶκε, χρῆν δὴ σε ποιέειν τὰ 20
ποιέεις· νῦν δὲ ὑπὸ αἰχμῆς, ἐπεῖτε ὦν οὐ πρὸς ἄνδρας ἡμῖν γίνεται ἡ μάχη, μέθες με.
ἀμείβεται Κροῖσος· ὦ παῖ, ἔστι τῇ με νικᾶς, γνώμην ἀποφαίνων περὶ τοῦ ἐνυπνίου·
ὡς ὦν νενικημένος ὑπὸ σέο, μεταγινώσκω, μετήμῃ τέ σε ἰέναι ἐπὶ τὴν ἄγρην.'

19. τήν: see vocabulary.

20. τά: see vocabulary.

ἄγρ-η, ἡ hunt (1a)
αἰχμ-ή, ἡ spear-point (1a)
ἀμείβ-ομαι reply, answer
ἐνύπνι-ον, τό dream (2b)
ἔστι τῇ it is the case that
κοῖος=ποῖος
κοτε=ποτε
μεθ-/μετ-ίημι allow; let go
μεταγινώσκ-ω change one's
mind
ὁδούς (ὁδοντ-), ὁ tusk (3a)
οἶκε=ἔοικε resemble, be like
(+ dat.)
πρὸς (+ acc.) with a mind
to
σέο/σευ=σοῦ
σιδηρέ-ος -η -ον metal, iron
τὰ=ἃ what (relative)

τευ=τινος
τήν=ἣν which (relative)
τοι=σοι
ὑπν-ος, ὁ sleep (2a)
ὅς, ὁ boar (3h)
φοβέαι=φοβῇ
χρῆν past of χρή

Vocabulary to be learnt
αἰχμῆ, ἡ spear-point (1a)
ἀμείβομαι answer, reply to
(+ acc.)
ἐπὶ (+ gen.) in the time of
μετ-/μεθήμι (μεθε-) allow; let
go
οἶκε=ἔοικε resemble, be like
(+ dat.)
ὄψις, ἡ vision, sight (3e)

παραλαμβάνω (παραλαβ-)
undertake; take from
παροράω (παριδ-) notice
σέο/σευ=σοῦ
σιδηρέος ἡ on iron, metal
σφι to them (dat.)
τευ=τινος
τοι=σοι
ὑπνος, ὁ sleep (2a)
ὅς, ὁ boar (3h)
Note κ for π in e.g. κοτε (ποτε),
κοῖος (ποῖος), κως (πως),
ὁκόθεν (ὀπόθεν) etc.
Note the declension of σφεῖς
'they':
Attic: σφεῖς σφᾶς σφῶν σφίσι(v)
Ionic: σφεῖς σφέας σφέων σφί(v)
(σφέα n.)

E

Adrastos is placed in charge of Croesus' son and promises to bring him safely back.

In World of Athens: reciprocity in human relations 3.4, 4.5.

εἶπας δὲ ταῦτα, ὁ Κροῖσος μεταπέμπεται τὸν Φρύγα Ἄδρηστον, ἀπικομένω δέ οἱ
λέγει τάδε· Ἄδρηστε, ἐγὼ σε, συμφορῇ πεπληγμένον ἀχάριτι (τὴν τοι οὐκ ὀνειδίζω),
ἐκάθηρα καὶ οἰκίοισι ὑποδεξάμενος ἔχω, παρέχων πᾶσαν δαπάνην· νῦν ὦν, ὀφείλεις
γὰρ, ἐμεῦ προποισάντος χρηστὰ ἐς σέ, χρηστοῖσί με ἀμείβεσθαι, φύλακα παιδός 5
σε τοῦ ἐμοῦ χρηρίζω γενέσθαι ἐς ἄγρην ὁρμωμένου, μή τινες κατ' ὁδὸν κλῶπες
κακοῦργοι ἐπὶ δηλήσει φανέωσι ὑμῖν. πρὸς δὲ τοῦτω, καὶ σέ τοι χρεόν ἔστι ἰέναι ἐνθα
ἀπολαμπρυνέαι τοῖσι ἔργοισι· πατρώϊόν τε γὰρ τοί ἐστι καὶ προσέτι ῥώμῃ ὑπάρχει.
ἀμείβεται ὁ Ἄδρηστος· ὦ βασιλεῦ, ἄλλως μὲν ἔγωγε ἂν οὐκ ἦια ἐς ἄεθλον τοιόνδε·

Vocabulary for Section Nineteen E

Notes

2. τήν: relative, picking up συμφορῇ.
3. ὑποδεξάμενος ἔχω: treat as a perfect (cf. 19D 1.5).
4. ἀμείβεσθαι: infinitive after ὀφείλεις.
5. φύλακα ... σε ... γενέσθαι: object after χρηρίζω.
5. ὁρμωμένου: with παιδός.
6. ἐπὶ [+ dat., 'for the purpose of'] ; δηλήσει is the dat. s. of δηλήσις 'harm, injury'.

ἄγρ-η, ἡ hunt (1a)
ἄεθλ-ον, τό contest (2b)
ἄλλως in other circumstances
ἀπολαμπρύν-ομαι distinguish
oneself in (-έαι = -ει/η 2nd s.
pres. [possibly fut. here])
ἄχαρις ἄχαρι (ἀχαριτ-)
unpleasant
δαπάν-η, ἡ expense, money (1a)
δήλησ-ις, ἡ harm (3e)
εἶπας=εἶπων (first aorist is εἶπα
'I said')

ἐνθα where (relative)
καθαίρ-ω cleanse, purify
κακοῦργ-ος -ον evil
κλώψ (κλωπ-), ὁ thief (3a)
μεταπέμπ-ομαι send for
οἰκί-α, τά palace (2b)
ὀνειδίζ-ω blame x (acc.) on y
(dat.)
πλήσ-ω strike (perf. part. pass.
πεπληγμένος)
προποιέ-ω do first, do
before

προσέτι besides
ῥώμ-η, ἡ strength (1a)
ὑπάρχ-ω be, be sufficient
ὑποδέκ-ομαι welcome, entertain
(=ὑποδέχ-ομαι)
φανέωσι=φανώσι (3rd pl. aor.
subj. of φαίνομαι)
Φρύξ (Φρυγ-), ὁ Phrygian (3a)
χρεόν ἔστι=χρή
χρηρίζ-ω desire

οὔτε γὰρ συμφορῇ τοιγῆδε κεκρημένον οἶκός ἐστι ἐς ὁμήλικας εὐ πρήσσοντας ἰέναι, οὔτε τὸ βούλεσθαι πάρα, πολλαχῇ τε ἂν ἴσχον ἐμεωυτόν. νῦν δέ, ἐπεῖτε σὺ σπεύδεις καὶ δεῖ τοι χαρίζεσθαι (ὀφείλω γάρ σε ἀμείβεσθαι χρηστοῖσι), ποιέειν εἰμὶ ἔτοιμος ταῦτα, παῖδά τε σόν, τὸν διακελεύεαι φυλάσσειν, ἀπήμονα, τοῦ φυλάσσοντος εἵνεκεν, προσδόκα τοι ἀπονοστήσειν.' 10

9. οἶκος: see vocabulary. Understand 'for one who κεκρημένον ... ἰέναι'.

10. τὸ βούλεσθαι: verb-noun/gerund (257), subject of πάρα.

12. παῖδα σόν ... ἀπήμονα: object of προσδόκα (imperative), 1.13.

ἀπήμων ἀπμον (ἀπμον-)
unharmd

ἀπονοστή-ω return

διακελεύ-ομαι exhort, direct
(-έαι = -εἰ/η, 2nd s. pres.)

εἵνεκεν=ένεκα

ἐμεῦ=ἐμοῦ

ἐπὶ δόλῳ bent on mischief

εὐ πρήσσω=εὐ πράττω

ἦια=ἦα (past of ἔρχομαι/εἶμι)

ἴσχω hold back, restrain

κεκρημένον 'for one who has met'

οἶκος=εἰκός likely

ὁμήλιξ (ὁμηλικ-), ὁ companion
(3a)

πάρα=πάρεστι it is in one's
power, possible

πολλαχῇ for many reasons

προσδοκά-ω expect

τοιόσδε τοιγῆδε τοιόνδε like this

χαρίζ-ομαι oblige (+ dat.)

Vocabulary to be learnt

ἄγρη, ἡ hunt (1a)

εὐ πράττω fare well, be

prosperous

πάρα, πάρεστι it is possible for

X (dat.)

τοιόσδε τοιγῆδε τοιόνδε of this
kind

ὑπάρχω be, be sufficient; begin
(+ gen.)

ὑποδέχομαι welcome, entertain

χαρίζομαι oblige; please; be
dear to (+ dat.)

Note that -εαι is used for -εἰ or
-η in the 2nd s. middle, mostly
of ε contr. verbs only, but
occasionally of other verbs
as well, e.g. διακελεύεαι,
ἀπολαμπρύνεαι (where the ε
may indicate the future)



περιστάντες αὐτὸ κύκλῳ, ἐσηκόντιζον

F

ἐκ θεοῦ νέμεσις μεγάλη

In *World of Athens*: Zeus 3.3; *xenia* 4.2; divine injustice 3.7; human responsibility 4.25–7; Herodotus and history 8.41.

τοιούτοις ἐπεῖτε οὗτος ἀμείψατο Κροῖσον, ἦσαν μετὰ ταῦτα, ἐξηρτυμένοι λογάσι τε νηνίησι καὶ κυσί. ἀπικόμενοι δὲ ἐς τὸν Ὀλυμπον τὸ ὄρος, ἐζήτεον τὸ θηρίον, εὐρόντες δὲ καὶ περιστάντες αὐτὸ κύκλῳ, ἐσηκόντιζον. ἔνθα δὴ ὁ ξεῖνος, οὗτος δὴ ὁ καθαρθεὶς τὸν φόνον, καλεόμενος δὲ Ἀδρηστος, ἀκοντίζων τὸν ὕν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός. ὁ μὲν δὴ, βληθεὶς τῇ αἰχμῇ, ἐξέπλησε τοῦ ὄνειρου τὴν φήμην, ἔθεε δὲ τις ἀγγελέων τῷ Κροίσῳ τὸ γεγονός, ἀπικόμενος δὲ ἐς τὰς Σάρδεις τὴν τε μάχην καὶ τὸν τοῦ παιδὸς μόρον ἐσήμνηε οἱ. ὁ δὲ Κροῖσος, τῷ θανάτῳ τοῦ παιδὸς συντεταραγμένος, μᾶλλον τι ἐδεινολογέετο ὅτι μιν ἀπέκτεινε τὸν αὐτὸς φόνου ἐκάθηρε. περιημεκτέων δὲ τῇ συμφορῇ, δεινῶς ἐκάλεε μὲν Δία καθάρσιον, μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου πεπονθῶς εἶη, ἐκάλεε δὲ ἐπίστιόν τε καὶ ἐταιρήιον, τὸν αὐτὸν τοῦτον ὀνομάζων θεόν, τὸν μὲν ἐπίστιον καλέων, διότι δὴ οἰκίοισι ὑποδεξάμενος τὸν ξεῖνον φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, τὸν δὲ ἐταιρήιον, ὡς φύλακα συμπέμψας αὐτὸν εὐρήκοι πολεμιώτατον. παρήσαν δὲ μετὰ τοῦτο οἱ Λυδοὶ φέροντες τὸν νεκρόν, ὅπισθε δὲ εἶπετό οἱ ὁ φονεὺς. στὰς δὲ οὗτος 5 10

Vocabulary for Section Nineteen F

Notes

8. ἀπέκτεινε: the subject is Adrastus, picked up by τὸν 'whom'.

9. αὐτός: '[Croesus] himself'.

9-11. Δία καθάρσιον ... ἐπίστιον ... ἐταιρήιον: 'Zeus [as god] of purification ... and [as god] of the hearth and [god] of friendship'.

10. τά: 'the things that/what' (relative).

13. φύλακα: 'as a guard'.

ἀγγέλλ-ω announce, report (fut.
ἀγγελέω)

ἀμαρτάν-ω miss (+gen.)

βάλλ-ω (βαλ-) hit (aor.pass.
ἐβλήθην)

βόσκ-ω nurture. feed

γέγονα imp. perf. of γίγνομαι
(part. γεγώς or γεγώς)

δεινολογέ-ομαι grieve

ἐκπίμπλη-μι (ἐκπλησ-) fulfil

ἐξαρτύ-ω equip

ἐπίστι-ος -ον (sc. 'Zeus, god') of
the hearth

ἐσακοντίζ-ω hurl a javelin at

ἐταιρή-ος (sc. 'Zeus, god') of
friendship

ἦσαν = ἦσαν (past of ἔρχομαι/
εἶμι)
θέ-ω run
καθαίρ-ω purify, cleanse
καθάρσι-ος -ον (sc. 'Zeus, god')
of purification

κύκλ-ος, ὁ circle (2a)

λογάς (λογαδ-), ὁ selected

μαρτύρ-ομαι invoke

μόρ-ος, ὁ fate (2a)

οἰκί-α, τὰ palace (2b)

Ὀλυμπ-ος, ὁ Olympos (2a)

ὀνομάζ-ω name

ὀπισθε behind

πεπονθῶς perf. part. of
πάσχω

περιημεκτέ-ω be grieved at
(+ dat.)

περιστά-μαι (περιστα-) stand
round

πρό (+ gen.) in front of
Σάρδι-ες, αἱ Sardis (Croesus'
capital)

σημαίν-ω tell

συνταράσσ-ω overwhelm

τὸν δὲ 'and on Zeus as

ἐταιρήϊος, because ...'

τὸν μὲν 'and on Zeus as

ἐπίστιος, because ...'

φήμ-η, ἡ prophecy (1a)

φον-εύς, ὁ murderer (3g)

πρὸ τοῦ νεκροῦ, παρεδίδου ἑωυτὸν Κροίσῳ, προτείνων τὰς χεῖρας, ἐπικατασφάζαι 15
 μιν κελεύων τῷ νεκρῷ, λέγων τήν τε προτέρην ἑωυτοῦ συμφορὴν, καὶ ὡς ἐπ' ἐκείνῃ
 τὸν καθήραντα ἀπολωλεκῶς εἶη, οὐδέ οἱ εἶη βιώσιμον. Κροῖσος δέ, τούτων ἀκούσας,
 τόν τε Ἀδρηστον κατοικτίζει, καίπερ ἑὸν ἐν κακῷ οἰκίῳ τοσούτῳ, καὶ λέγει πρὸς
 αὐτόν· ἔχω, ὦ ξεῖνε, παρὰ σεῦ πᾶσαν τήν δίκην, ἐπειδὴ σεωυτοῦ καταδικάζεις 20
 θάνατον. εἷς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσον ἀέκων ἐξεργάσας,
 ἀλλὰ θεῶν κού τις, ὅς μοι καὶ πάλαι προεσήμαινε τὰ μέλλοντα ἔσεσθαι. Κροῖσος
 μέν νυν ἔθαψε, ὡς οἶκος ἦν, τὸν ἑωυτοῦ παῖδα· Ἀδρηστος δέ, ὁ Γορδίῳ τοῦ Μίδεω,
 οὗτος δὴ ὁ φονεὺς μὲν τοῦ ἑωυτοῦ ἀδελφεοῦ γενόμενος, φονεὺς δὲ τοῦ καθήραντος,
 ἐπεῖτε ἡσυχίῃ τῶν ἀνθρώπων ἐγένετο περὶ τὸ σῆμα, συγγινώσκόμενος ἀνθρώπων 25
 εἶναι, τῶν αὐτὸς ᾗδε, βαρυσυμφορώτατος, ἐπικατασφάζει τῷ τύμβῳ ἑωυτόν.

16. κελεύων: supply 'Croesus' as object.
 16. προτέρην: i.e. Adrastus' unintentional slaughter of his brother (19B, 8-9).
 16. ἐπὶ ἐκείνῃ: see vocabulary.
 25. εἶναι ... βαρυσυμφορώτατος: 'that he was the most [lit.] heavy-fated'.
 25. τῶν: attracted into the gen. by its antecedent ἀνθρώπων (218b).

ἀκοντίζ-ω throw javelin at	κου = που	βάλλω (βαλ-) hit (aor. pass.
ἀπολωλεκῶς perf. part. of	Μίδ-ας, ὁ Midas (1d) (gen.	ἐβλήθην)
ἀπόλλυμι	Μιδέ-ω)	γέγον-α irr. perf. of γίγνομαι
βαρυσύμφορ-ος -ον accursed	οἰκίῃ-ος -ῃ -ον personal	(part. γεγον-ώς or
βιώσιμ-ος -ον worth living	οἶκος = εἶκος	γεγ-ώς)
Γορδί-ας, ὁ Gordias (1d) (gen.	ὄρ-ος, τό mountain (3c)	ἐνθα where, there
Γορδιέ-ω)	πάλαι long ago	θέω run
εἰ μὴ ὅσον except in as far as	προσημαίν-ω prophesy	καθαίρω (καθηρα-) purify;
εἷς = εἶ you are	προτείν-ω stretch out	cleanse
ἐνθα where (tr. 'at this point')	σῆμα (σηματ-), τό mound (3b)	μαρτύρομαι invoke, call to
ἐξεργάζ-ομαι do a deed	(marking a grave)	witness
(ἐξεργάσας = ἐξηργάσω, 2nd	συγγινώσκ-ομαι	οἰκία, τά palace (2b)
s. aor.)	acknowledge	οἶκος = εἶκος
ἐπὶ ἐκείνῃ 'in addition to that	τύμβ-ος, ὁ grave (2a)	ὄρ-ος, τό mountain (3c)
(previous tragedy)'	φον-εύς, ὁ murderer (3g)	πάλαι long ago
ἐπικατασφάζ-ω slay x (acc.)		κου = που
over y (dat.)	Vocabulary to be learnt	πρὸ (+gen.) before, in
ᾗδε = ᾗδει (past of οἶδα)	ἀγγέλλω (ἀγγελια-; fut.	front of
θάπτ-ω bury	ἀγγελέω) report, announce	προτείνω stretch out
καθαίρ-ω purify, cleanse	ἁμαρτάν-ω (ἁμαρτ-) miss; make	σημαίνω tell, signal
κατοικτίζ-ω pity	a mistake	

So ends the story of Adrastus. Croesus continued to be hounded, yet loved, by the gods, as you can now read in the following account, by Herodotus, of his end as king of Lydia. As you have read on p. 225, the Persians were already pushing against Croesus' frontiers and eventually Sardis fell. Cyrus is the Persian king. He has placed Croesus on a pyre:

And as Croesus stood on the pyre, he remembered the words of Solon and realised how divinely inspired they had been, that no man was happy while he still lived. As this memory came back to him, he broke his silence and groaning deeply called aloud three times 'Solon'.

When Cyrus heard this, he instructed his interpreters to ask Croesus who it was on whom he was calling. Croesus at first maintained silence in the face of their questions, but eventually, under compulsion, said, 'He was a man whom I would have given much money to see in conversation with every ruler in the world.' The interpreters could not understand this and asked again what he meant. Under the pressure of their insistent questioning, Croesus explained how the Athenian Solon had come to visit him in Sardis, had seen all the magnificence he had to offer, and had dismissed it in so many words; and how everything Solon had said had turned out to be the case, although his words had not been directed so much at Croesus as at all mankind, especially at those who considered themselves happy.

While Croesus spoke, the fire had been lit and the edges of the pyre were already burning. But when Cyrus heard what the interpreters said, he had a change of heart, moved by the consideration that he, a mortal, was burning alive another whose happiness had been no less than his own; besides, he feared retribution (for it occurred to him that instability was the hallmark of all human life). So he ordered his men to put the fire out as quickly as possible and to bring Croesus and those with him down from the pyre. But try as they might, the fire was too strong for them.

Then, as the Lydians relate, Croesus, who had learnt of Cyrus' change of heart and saw the men's vain efforts to douse the fire, called in supplication upon Apollo to come down and save him from his plight, if ever he had offered pleasing gifts to him. So in tears he called upon the god; and suddenly, from out of a clear and windless sky, storm clouds gathered and burst in a torrential downpour, extinguishing the fire. So Cyrus, realising that Croesus was a good man and loved by the gods, brought him down from the pyre and questioned him as follows: 'Who was it, Croesus, who persuaded you to march against my country and make yourself my enemy rather than my friend?' And Croesus replied, 'O king, it was I who *did* it – to your great advantage, though to my own great misfortune. But responsibility for what has happened rests with the god of the Greeks, who encouraged me to fight. No one is so foolish that he prefers war to peace. For in the one, sons bury their fathers, in the other fathers bury their sons. But I must suppose it was the gods' will that these things should happen.'

When Croesus said this, Cyrus had him released and brought him to sit near himself and treated him with much consideration; and it was with the greatest respect that both he and all those with him looked upon Croesus.

Part Seven Homeric hero and heroine



Odysseus, Athene and Nausikaa

Introduction

Section Twenty, the final section of the first half of the Course, introduces Homer through the story of Odysseus and Nausikaa. The shift of emphasis apparent in Section Nineteen, which took you away from the secular society of Neaira and Aristarkhos to an interpretation of history which depended on the intervention of the gods in man's affairs, is continued here. Homer's world is one in which the gods move easily amongst the (mortal) heroes of the Greeks (whom the gods are made, in many ways, to resemble), and heroes are quite often, as a result, called 'godlike'. Yet there is a deeper sense of the value of mere humanity in Homer than perhaps in any other Greek writer.

Homer and his poems

The *Iliad* and *Odyssey* are the very first works of literature of Western civilisation, and some would say they are rivalled only by Shakespeare. In reading them, you will be placing yourself in a mainstream of human experience which stretches back for some 2,700 years, and will stretch forward for as long as books are read. No other works have made, directly or indirectly, such a profound impact upon Western literature, or exercised such a compelling grip upon the human imagination over so long a period.

The two poems had probably reached the form in which we now have them by about 700. Tradition tells us that their composer was Homer and that he was blind. Both poems deal with events surrounding the Trojan War which, if it did take place (and it may have), occurred about 1200. What is certain is that the poems are the result of hundreds of years of oral (not written) story-telling, passed on down through generations of singers who altered, adapted and modified the traditional tales to suit their own vision, ability and audience. Homer is the culmination of that tradition.

The *Iliad* describes an incident that occurred during the Greek siege of Troy, triggered off by an ugly clash between Agamemnon, the Greek commander-in-chief, and Akhilleus, mainstay of the Greek army. The *Odyssey* describes the home-coming of the Greek hero Odysseus from Troy after the war is over, and Odysseus' re-establishment as lord of his homeland, Ithaka, in the face of the opposition of 108 suitors who have spent the years of his absence courting



Odysseus, on his way home from Troy, hears the song of the Sirens unscathed. One of the Sirens, doomed to die in this event, falls to her death.

his wife Penelope. The incident you are about to read is taken from Odysseus' adventures on his way home from Troy to Ithaka.

The most striking feature of Homer's work is its repetition of words, phrases and clauses. This is the direct consequence of the oral style of composition in which Homer worked. But, as you will quickly find out, far from acting as a constraint upon the poetry, this repetition actually enhances it.

Homeric dialect

Homeric dialect consists of a mixture of Aeolic and Ionic forms, with a scattering of Attic, Arcado-Cypriot and others. Forms you will not know are noted in the vocabulary, and a summary of the main differences between Homeric and Attic Greek is contained in the accompanying section of the grammar. If you have a good grasp of Ionic, you will not find Homeric dialect difficult, and sentences tend to be straightforward grammatically. It is the very large Homeric vocabulary which always presents problems, although the repetition helps considerably.

For a brief description of the hexameter, the metre in which all Greek epics are composed, see the *Grammar*, 226.

Source

Homer, *Odyssey* 6

Time to be taken

Three weeks

Section Twenty A–G: Odysseus and Nausikaa

A

Introduction

Odysseus has left Troy for home with his contingent of ships, but is swept off course and, in a series of adventures with such mythical creatures as the Cyclopes, the Lotus Eaters, Kirke, the Sirens and Skylla and Kharybdis, loses all his ships and men. He himself is washed up on the island of the demi-goddess Kalypso, where he is kept against his will for a number of years. Eventually, the gods order his release and Odysseus builds himself a boat and sets sail for his home, Ithaka. But Poseidon the sea-god, still enraged at Odysseus for blinding his son the Cyclops, wrecks the boat. Odysseus swims to land and arrives at Scheria, where he hauls himself ashore and collapses joyfully under a bush to sleep. Meanwhile his patron goddess, Athene, is working on his behalf to arrange a welcome for him amongst the Phaiakians, who inhabit the island.

The interleaved translation is by Richmond Lattimore.

In *World of Athens*: Homer 1.10–11, 17, 8.1; dreams 3.8, 12, 14–16; display and reputation 4.5–8.

There is a good edition by Janet Watson, *Homer: Odyssey VI and VII* (Bristol 2005); and for more advanced students by AF Garvie, *Homer: Odyssey VI–VIII* (Cambridge 1994).

While Odysseus sleeps, Athene visits Nausikaa, the daughter of Alkinoös (king of the Phaiakians), in a dream and suggests that she should go to the river next day to wash the royal linen. Her part played, Athene returns to Mount Olympos.

ὥς ὁ μὲν ἔνθα καθεῦθε πολύτλας δῖος Ὀδυσσεύς
ὑπνῷ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη
βῆ ῥ' ἐς Φαίηκων ἀνδρῶν δῆμόν τε πόλιν τε,
men, who formerly lived in the spacious land, Hypereia,
next to the Cyclopes, who were men too overbearing,
and who had kept harrying them, being greater in strength. From here
godlike Nausithoös had removed and led a migration,
and settled in Scheria, far away from men who eat bread,
and driven a wall about the city, and built the houses,
and made the temples of the gods, and allotted the holdings.
But now he had submitted to his fate, and gone to Hades,
and Alkinoös, learned in designs from the gods, now ruled there.
It was to his house that the gray-eyed goddess Athene
went, devising the homecoming of great-hearted Odysseus.

5

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and she went into the ornate chamber, in which a girl
was sleeping, like the immortal goddesses for stature and beauty.
Nausikaa, the daughter of great-hearted Alkinoös,
and beside her two handmaidens with beauty given from the Graces
slept on either side of the post with the shining doors closed.
ἢ δ', ἀνέμου ὥς πνοιή, ἐπέσσυτο δέμνια κούρης,
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν,
εἰδομένη κούρη ναυσικλειτοῦ Δύμαντος,
ἣ οἱ ὁμηλικὴ μὲν ἦν, κεχάριστο δὲ θυμῷ.

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20

Vocabulary for Section Twenty A

Grammar for 20A–G

- Homeric dialect
- Homeric hexameters

Notes

1. ὁ μὲν: 'he', shortly to be qualified as πολύτλας δῖος Ὀδυσσεύς, and contrasted with Athene (1.2).
20. ἢ δέ: 'and she' (Athene).
20. ἐπέσσυτο: the 2nd aorist of ἐπισεύομαι (ἐπεσσύμην). Note the doubled σσ.
21. μιν πρὸς μῦθον ἔειπεν: πρὸς here is strictly an adverb ('directionally') with a double acc., [spoke] a μῦθον [to] μιν. Note the doubled augment of ἔειπεν.
23. οἱ: i.e. as Nausikaa.

Ἀθήνη-η, ἡ Athene (1a)

ἄνεμ-ος, ὁ wind (2a)

ἄρα straightaway, then

ἀρημέν-ος -η -ον overcome

αὐτὰρ but

βῆ=ἔβη

δέμνι-α, τὰ bed (2b)

δῖ-ος -α -ον godlike

Δύμας (Δυμαντ-), ὁ Dymas (3a)

ἔην=ἦν

εἰδόμεν-ος -η -ον making

oneself like (+dat.)

ἐπισεύ-ομαι hurry to (+acc.)

ἐς=εἰς

θυμ-ός, ὁ heart, soul (2a)

καθεῦδε=ἐκάθευδε

κάματ-ος, ὁ weariness (2a)

κεχάριστο 3rd s. perf. of

χαρίζομαι

κούρη-η, ἡ maiden (1a)

μῦθ-ος, ὁ word (2a)

ναυσικλειτ-ός -ῆ -όν famous for ships

Ὀδυσσ-εύς, ὁ Odysseus (3g)

ὁμηλικί-η of same age as (+dat.)

πνοι-ή, ἡ breath (1a)

πολύτλας long-suffering

στῆ=ἔστη

Φαίηκες, οἱ Phaiakians (3a)

ὥς thus. so



ἡμίονους καὶ ἄμαξαν

τῇ μιν ἐεισαμένη προσέφη γλαυκῶπις Ἀθήνη·
 'Ναυσικάα, τί νύ σ' ὦδε μεθήμονα γείνατο μήτηρ;
 εἵματα μέν τοι κεῖται ἀκηδέα σιγαλόεντα,
 σοὶ δὲ γάμος σχεδὸν ἐστίν, ἵνα χρή καλὰ μέν αὐτὴν
 ἐννυσθαι, τὰ δὲ τοῖσι' παρασχεῖν ὅϊ κέ σ' ἄγωνται.
 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβάνει
 ἐσθλή, χαίρουσιν δὲ πατήρ καὶ πότνια μήτηρ.
 ἀλλ' ἴομεν πλυνέουσαι ἅμ' ἡοῖ φαινομένηφι·
 καὶ τοι ἐγὼ συνέριθος ἅμ' ἔψομαι, ὄφρα τάχιστα
 ἐντύνειαι, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσαι·
 ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον
 πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ.
 ἀλλ' ἄγ' ἐπότηρνον πατέρα κλυτὸν ἠῶθι πρὸ
 ἡμιόνους καὶ ἅμαξαν ἐφοπλίσαι, ἥ κεν ἄγησι
 ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
 καὶ δὲ σοὶ ὦδ' αὐτῇ πολὺ κάλλιον ἢ ἐπόδεσιν
 ἔρχεσθαι· πολλὸν γὰρ ἀπὸ' πλυνοῖ 'εἰσι πόληος·'
 ἡ μὲν ἄρ' ὥς εἶποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη
 Οὐλύμπόνδ', ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ
 ἔμμεναι· οὔτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρω
 δεύεται οὔτε χιὼν ἐπιπίλνεται, ἀλλὰ μάλ' αἶθρη
 πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἶγλη·
 τῷ ἔνι τέρπονται μάκαρες θεοὶ ἥματα πάντα.
 ἐνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

24. τῇ μιν ἐεισαμένη: 'likening herself [μιν] to her [=the daughter of Dymas]'. This repeats 1.22. It is a very common device in Homer, known as 'ring-composition'. The poet uses it to deal with digressions, bringing his audience back to the point where the digression started. Compare 1.3 with 11.13-14 above.
26. τοι: the equivalent of 'your' [the clothes for you] or perhaps 'by you', after ἀκηδέα.
27. ἵνα: see vocabulary: here it takes the indicative.
27. καλά: i.e. εἵματα, object of ἐννυσθαι.
27. αὐτήν: '[you] yourself', subject of χρή.
28. παρασχεῖν: a second inf. after χρή, with τὰ ('them' = εἵματα) as its object.
- 29-30. φάτις ἐσθλή: subject.
31. ἴομεν: (see vocabulary); a subjunctive often shows a short vowel in Homer.
31. φαινομένηφι: (see vocabulary); the -φι ending is often used as a dative.
35. τοι: take with αὐτῇ.

39. κάλλιον: supply ἐστί.
46. τῷ ἔνι: = ἐν τῷ, i.e. 'there'.
47. ἀπέβη ... διεπέφραδε: ring composition with 41 εἶποῦσ' ἀπέβη.

ἄγῃσι=ἄγη (3rd s. pres. subj.)	ἐφοπλίζ-ω get ready	πολλόν far, a long way
ἄγ-ομαι lead in marriage	ζῶστρ-ον, τό belt, girdle (2b)	πότνια lady (nom. s. f.)
Ἀθήν-η, ἡ Athene (1a)	ἠέ=ἡ	πρὸς ... εἶπεν addressed x (acc.)
αἶγλ-η, ἡ light, radiance (1a)	ἡμαρ (ἡματ-), τό day (3b)	το γ (acc.)
αἰεῖ=αἰεῖ	ἠῶθι πρὸ before dawn	πρόσφημι speak to
αἶθρ-η, ἡ clear sky (1a)	ἠώς, ἡ dawn (dat. ἡοῖ)	ῥῆγ-ος, τό rug, blanket (3c)
ἀκηδ-ής -ές uncared for	ἵνα (+ind.) where, when	σιγαλό-εις -εσσα -εν
ἅμα (+dat.) at the same time as	ἴομεν=ἴωμεν	(σιγαλοεντ-) shining
ἅμαξ-α, ἡ wagon (1c)	κάλλιον (understand ἐστί) it is	συνέριθ-ος, ἡ fellow-worker,
ἀνέφελ-ος -ον unclouded	better	companion (2a)
ἀπό ... εἰμί be distant from	κε=ἄν	τά (1.28) =αὐτά 'things'
(+gen.)	κλυτ-ός -ή -όν famous	τέρπ-ομαι enjoy oneself
ἀριστ-εύς, ὁ nobleman (3g)	κούρ-η, ἡ maiden (1a)	τῇ (1.24) =αὐτῇ (i.e. Dymas'
ἀσφαλ-ής -ές safe, secure	λευκ-ός -ή -όν white	daughter)
γείνατο=ἐγγείνατο	μάκαρ (μακαρ-), ὁ blessed	τινάσσ-ω shake
γείν-ομαι (γειν-) bear	μεθῆμων μέθημον (μεθημον-)	τοι 'let me tell you/look
γλαυκῶπις (γλαυκωπιδ-), ἡ	lax, careless	here'
grey-eyed	μνά-ομαι woo, court	τοῖσι ... οἱ (1.29) =αὐτοῖς ... οἱ
δεύ-ω besprinkle, bedew	Ναυσικάα, ἡ Nausikaa (1b)	'for those ... who'
δῆν for a long time	(daughter of Alkinoos, king of	τῷ (1.46) =αὐτῷ
διεπέφραδε aor. of διαφράζω	the Phaiakians)	ὑπέρ (+ gen.) above
speak to	νυ=νυν	φαινομένηφι =φαινομένη
ἔδ-ος, τό seat (3c)	ὅθι where; in which place	φάτ-ις, ἡ reputation (3e)
ἐεισάμεν-ος -η -ον likening x	ὄμβρ-ος, ὁ shower, rain (2a)	χαίρ-ω rejoice
(acc.) to γ (dat.)	Οὐλύμπόνδε to Olympos	χιών (χιον-), ἡ snow (3a)
εἵματα, τὰ clothes (3b)	ὄφρα =ἵνα (+subj.) in order to	
ἔμμεναι=εἶναι	παρθέν-ος, ἡ maiden, unwedded	Vocabulary to be learnt
ἐνί=ἐν	girl (2a)	αἰεῖ=αἰεῖ
ἐννυ-μαι put on	πέπλ-ος, ὁ robe, mantle (2a)	ἄρα straightaway
ἐντύν-ομαι get oneself ready	πετάννυ-μι spread out (perf.	ἀσφαλής ἐς safe, secure
(ἐντύνει=2nd s. subj.)	pass. πέπταμαι)	δέμνια, τὰ bed, bedding (2b)
ἐπιδέδρομεν (it) is spread over	πλυν-ός, ὁ washing place (2a)	κε (κεν) (enclitic)=ἄν
(perf. of ἐπιτρέχω)	πλύν-ω wash (fut. πλυνέω)	κούρη=κόρη, ἡ daughter, girl
ἐπιπίλνα-μαι come near	ποδέσει(ν)=ποσί(ν) on foot	(1a)
ἐποτρύν-ω urge, persuade	(ποῦς)	χαίρω rejoice
ἔσσει=ἔσει (2nd s. fut. of εἰμί)	πόληος=πόλεως	ὥς thus, so

B

Prompted by the dream, Nausikaa approaches her father and, with the innocent guile of a favourite daughter, suggests that he should grant her permission to do the washing for the family at the river next day.

αὐτίκα δ' Ἡὼς ἦλθεν εὐθρόνος, ἥ μιν ἔγειρε
 Ναυσικάαν εὐπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,
 βῆ δ' ἵμεναι διὰ δώμαθ', ἵν' ἀγγείλειε τοκεῦσι,
 πατρὶ φίλῳ καὶ μητρὶ· κινήσατο δ' ἔνδον ἐόντας·
 ἥ μὲν ἐπ' ἐσχάρῃ ἦστο, σὺν ἀμφιπόλοισι γυναιξίν,
 ἡλάκατα στρωφῶσ' ἀλιπόφυρα· τῷ δὲ θύραζε
 ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας
 ἐς βουλὴν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί.
 ἡ δέ, μάλ' ἄγχι σῆσσε, φίλον πατέρα προσέειπε·
 'πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσεις ἀπὴννῃν
 ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
 ἐς ποταμὸν πλυνέουσα, τὰ μοι ῥερυπωμένα κεῖται;
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρῶτοισιν ἐόντα
 βουλὰς βουλευεῖν καθαρὰ χροὶ εἵματ' ἔχοντα.
 πέντε δέ τοι φίλοι υἱὲς ἐνὶ μεγάροισι γεγάασιν,
 οἱ δὲ ὀπιούντες, τρεῖς δ' ἡἴθεοι θαλέθοντες·
 οἱ δ' αἰεὶ ἐθέλουσι, νεόπλυτα εἵματ' ἔχοντες,
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμνηεν.
 ὥς ἔφατ'· αἶδετο γὰρ θαλερόν γάμον ἐξονομῆναι
 πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·
 'οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.
 ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπὴννῃν
 ὑψηλὴν εὐκυκλον, ὑπερτερὴν ἀραρυῖαν.'
 ὥς εἰπὼν, δμῶεσσιν ἐκέκλετο, τοῖ δ' ἐπίθοντο.

Vocabulary for Section Twenty B

Notes

48. μιν: 'her', to be shortly explained as Ναυσικάαν εὐπεπλον.
 50. βῆ δ' ἵμεναι: 'and she went to go...'
 51. ἐόντας: see vocabulary.
 53. τῷ: see vocabulary; take with ἐρχομένῳ after ξύμβλητο.
 55. ἵνα: here with the indicative; contrast I.11.
 60–1. ἐόντα ... ἔχοντα: see vocabulary.
 67. πάντα: 'everything'.
 71. τοί: the accent indicates that this = οἱ, 'they'.

ἀγαυός -ή -όν noble	εὐκυκλός -ον with fine wheels	προσέειπε=προσεῖπε spoke to
ἄγ-ομαι bring for oneself	εὐπεπλός -ον fair-robed	ῥερυπωμέν-ος -η -ον dirty
ἄγχι close	ἐφοπλίζ-ω get ready (fut. ἐφοπλίσσω)	στρωφά-ω twist, spin
αἰδ-ομαι feel reticence about (+ inf.)	ἔχοντα I.61 take with σοὶ I.60	τέκ-ος, τό child (3c uncontr.)
ἀλιπόφυρος -ον purple	ἡῖθε-ος, ὁ bachelor (2a)	τοκ-εύς, ὁ parent (3g)
Ἀλκίνο-ος, ὁ Alkinoos (2a) (king of the Phaiakians, Nausikaa's father)	ἡλάκατ-α, τά wool (on the distaff) (2b)	τῷ (I.6)=αὐτῷ (i.e. father)
ἀμφίπολος -η servant, handmaiden (2a)	ἡμαί be seated (ἦστο 3rd s. past)	ὑπερτερή-η, ἡ covering, canopy (1a)
ἀπὴν-η, ἡ wagon (1a)	ἡ μὲν i.e. her mother	ὕψηλός -ή -όν high
ἀποθαυμάζ-ω wonder at	ἡώς, ἡ dawn	φθον-έω begrudge (+gen.)
ἀραρυῖαν fitted (acc. s. f. perf. part. of ἀραρίσκω)	θαλέθ-ω thrive	φρήν (φρεν-), ἡ heart, mind (3a)
ἄφαρ at once	θαλερός -ή -όν fruitful	χορός, ὁ dance (2a)
γεγάασιν 3rd pl. perf. of γίγνομαι	θύραζε to the outside, out	χρῶς, ὁ body, flesh (dat. χροῖ)
διὰ (+acc.) through	ἵμεναι=ἰέναι	
δμῶς (δμω-), ὁ slave (3a) (dat. pl. δμῶεσσιν)	ἵνα (+ind.) where	Vocabulary to be learnt
δώματ-α, τά house, palace (3b)	καθαρός -ή -όν clean	ἄγωμαι (ἀγαγ-) bring (for oneself), lead, marry
ἐγείρ-ω rouse	κάλεον=ἐκάλουν	εἵματα, τά clothes (3b)
εἵματ-α, τά clothes (3b)	κέλ-ομαι command (+dat.) (ἐκέκλετο 3rd s. aor.)	ἔοικε it is right for (+dat.)
ἐνί=ἐν	κιχάν-ω (κιχῆσ-) meet	ἐνί=ἐν
ἐξονομαίν-ω (ἐξονομῆν-) mention	κλειτός -ή -όν famous	ἐς=εἰς
ἔοικε it is right for (+dat.)	κλυτός -ή -όν splendid, lovely	ἐφοπλίζω equip, get ready (fut. ἐφοπλίσσω)
ἐόντα I.60 take with σοὶ I.60	μέγαρ-α, τά house, palace (2b)	ἡώς, ἡ dawn (=Attic ἔως) (acc. ἡώ; gen. ἡοῦς; dat. ἡοῖ)
ἐόντας I. 22 understand 'parents'	μέμνηλεν perf. of μέλει	ἡώ; gen. ἡοῦς; dat. ἡοῖ)
ἔρχευ=ἔρχου	μετά (+acc.) among; (+dat.) among, in company with	μετά (+dat.) among, in company with
ἐς=εἰς	μῦθος, ὁ word (2a)	μῦθος, ὁ word, story (2a)
ἐσχάρ-η, ἡ hearth (1a)	νεόπλυτός -ον newly washed	πλύνω wash (fut. πλυνέω)
εὐθρόνος -ον lovely, fair-throned	ξύμβλητο=ξυνέβλητο (3rd s. aor. mid. of ξυμβάλλομαι meet [+dat.])	προσεῖπον (προσέειπον) spoke X (acc.) to Y (acc.)
	ὀπυί-ω be married	Lack of augment on past tenses e.g. στή=ἔστη,
	πάππας, ὁ father (voc. πάππα)	κάλεον=ἐκάλουν etc.
	πέντε five	
	πλύν-ω wash (fut. πλυνέω)	

and brought the mule wagon with good wheels outside and put it together, and led the mules under the yoke and harnessed them, and the girl brought the bright clothing out from the inner chamber and laid it in the well-polished wagon. Meanwhile her mother put in a box all manner of food, which would preserve strength, and put many good things to eat with it, and poured out wine in a goatskin bottle, and her daughter put that in the wagon. She gave her limpid olive oil in a golden oil flask for her and her attendant women to use for anointing. Nausikaa took up the whip and the shining reins, then

75

80

whipped them into a start and the mules went noisily forward
and pulled without stint, carrying the girl and the clothing.
She was not alone. The rest, her handmaidens, walked on beside her.

Now when they had come to the delightful stream of the river, 85
where there was always a washing place, and plenty of glorious
water that ran through to wash what was ever so dirty,
there they unyoked the mules and set them free from the wagon,
and chased them out along the bank of the swirling river
to graze on the sweet river grass, while they from the wagon 90
lifted the wash in their hands and carried it to the black water,
and stamped on it in the basins, making a race and game of it
until they had washed and rinsed all dirt away, then spread it
out in line along the beach of the sea, where the water 95
of the sea had washed the most big pebbles up on the dry shore.
Then they themselves after bathing and anointing themselves with olive oil,
ate their dinner all along by the banks of the river
and waited for the laundry to dry out in the sunshine.
But when she and her maids had taken their pleasure in eating, 100
they all threw off their veils for a game of ball, and among them
it was Nausikaa of the white arms who led in the dancing;
and as Artemis, who showers arrows, moves on the mountains
either along Taygetos or on high-towering
Erymanthos, delighting in boars and deer in their running,
and along with her the nymphs, daughters of Zeus of the aegis, 105
range in the wilds and play, and the heart of Leto is gladdened,
for the head and the brows of Artemis are above all the others,
and she is easily marked among them, though all are lovely,
so this one shone among her handmaidens, a virgin unwedded.

C

As the girls play ball by the beach, Athene engineers an encounter with Odysseus.

ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι,
ζεύξας' ἡμιόνους, πτύξασά τε εἵματα καλά,
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
ὥς Ὀδυσσεὺς ἔγροιο, ἴδοι τ' εὐώπιδα κούρην,
ἢ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.
σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλειαί·
ἀμφιπόλου μὲν ἄμαρτε, βαθείη δ' ἔμβαλε δίνη,
αἰ δ' ἐπὶ μακρὸν ἄυσαν. ὁ δ' ἔγρετο δῖος Ὀδυσσεύς,
ἔζόμενος δ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

ᾧ μοι ἐγὼ, τέων αὖτε βροτῶν ἐς γαῖαν ἰκάνω;
ἢ ῥ' οἳ γ' ὑβρίσταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120
ἦε φιλόξεينوι, καὶ σφιν νόος ἐστί θεοῦδής;
ὥς τέ με κουράων ἀμφήλυθε θῆλυς αὐτή,
νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.
ἢ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδήεντων; 125
ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἢ δὲ ἴδωμαι.'

Vocabulary for Section Twenty C

Notes

112. ἄλλ' = ἄλλα 'other [things], something else'; do not confuse with ἀλλά 'but'.
113. ὥς: indicating purpose.
119. ᾧ μοι: = οἷμοι.
122. ὥς: how!
126. πειρήσομαι: i.e. carry out a test by using my eyes (ἴδωμαι).

ἄγρι-ος -η -ον wild	ἢ = ? (dir. or indir.)	ῥα=ᾠρα
αἰπειν-ός -ή -όν steep	ἢ ... ἦε double question	σφαῖρα-α, ἡ ball (1b)
ἀμφέρχ-ομαι (aor. ἀμφήλυθ-ον) surround (+acc.)	ἠδέ and	σχεδόν (+ gen.) near
ἀμφίπολ-ος, ἡ handmaiden (2a)	θεοῦδ-ής -ές god-fearing	τέων= τίνων
αὐδῆ-εις -εσσα -εν (αὐδήεντ-) speaking with human voices	θηλ-υς -εἰα -υ female	φιλόξεῖν-ος -ον loving strangers,
αὖτε again, on the contrary, this time	θυμ-ός, ὁ heart (2a)	hospitable
αὐτ-ή, ἡ cry, shriek (1a)	ἰκάν-ω come	φρήν (φρεν-), ἡ mind (3a)
ἀϋ-ω scream	κάρην-ον, τό peak (2b)	ὥς=ἵνα (+ subj./opt.) in order that
βασιλεια-α, ἡ princess (1b)	μετά (+acc.) to	
βροτ-ός, ὁ mortal (2a)	νέ-ομαι return	
γαῖ-α, ἡ (1c)=γῆ	νοέ-ω plan	
γλαυκῶπις (γλαυκωπιδ-), ἡ grey-eyed	νό-ος, ὁ =νοῦς, ὁ	Vocabulary to be learnt
δίν-η, ἡ eddy (1a)	νυ=νυν	ἀμφέρχομαι surround (+acc.)
δῖ-ος -α -ον god-like	νύμφ-η, ἡ nymph (1a)	(aor. ἀμφήλυθον)
ἐγείρ-ομαι (aor. ἐγρό-μην) wake up	οἰκόνδε home, homewards	ἀμφίπολος, ἡ handmaiden (2a)
ἐγὼν =ἐγώ	ὄρμαιν-ω debate, consider	γλαυκῶπις (γλαυκωπιδ-), ἡ grey-eyed (used of Athene)
ἔζ-ομαι sit	πειρήσομαι let me try (aor. subj. of πειράομαι)	δῖος ἄν godlike
ἐμβάλλ-ω (ἐμβαλ-) throw in (+ dat.)	πηγ-ή, ἡ source (1a)	θυμός, ὁ heart, anger (2a)
εὐώπις (εὐωπιδ-), ἡ beautiful	πίσε-α, τά meadows (3c uncontr.)	νοέω plan, devise; notice
ζεύγνυ-μι (ζευξ-) yoke	ποιή-εις -εσσα -εν (ποιήεντ-) grassy	νυ=νυν (enclitic)
	που somewhere, anywhere (enclitic)	φρήν (φρεν-), ἡ heart, mind (3a)
	πτύσσ-ω (πτυξ-) fold	ὥς (+subj./opt.)=ἵνα in order to/that

D

Naked, but discreetly clutching a leafy branch, Odysseus emerges. The girls flee – all except Nausikaa. Odysseus considers how he may best address her:

In *World of Athens*: supplication 3.35–6.

ὥς εἰπὼν, θάμνων ὑπεδύσετο δῖος Ὀδυσσεύς,
ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ
φύλλων, ὥς ῥύσαιτο περὶ χροῖ μήδεα φωτός.
βῆ δ' ἔμην ὥς τε λέων ὀρεσίτροφος, ἀλκί πεποιθώς,
ὅς τ' εἴσ' ὕμενος καὶ ἀήμενος, ἐν δέ οἱ ὅσσε
δαίεται· αὐτὰρ ὁ βουσί μετέρχεται ἢ οἴεσιν
ἢ ἐμὲτ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ,
μήλων πειρήσοντα, καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
ὥς Ὀδυσσεὺς κούρησιν ἐϋπλοκάμοισιν ἔμελλε
μίξεσθαι, γυμνὸς περ ἑὼν· χρειῶ γὰρ ἴκανε.
σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμῃ,
τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἠϊόνας προύχουσας·
οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
θάρος ἐνὶ φρεσὶ θῆκε, καὶ ἐκ' ἑός ἐΐλετο γυίων.
στῆ δ' ἄντα σχομένη· ὁ δὲ μερμήριζεν Ὀδυσσεύς,
ἢ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,
ἢ αὐτῶς ἐπέεσσιν ἀποσταδὰ μειλίχοισι
λίσσοιτ', εἰ δειξείε πόλιν καὶ εἴματα δοίη.
ὥς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μειλίχοισι,
μὴ οἱ γούνα λαβόντι χολώσαιτο φρένα κούρη.
αὐτίκα μειλίχιον καὶ κερδαλέον φάτο μῦθον·

Vocabulary for Section Twenty D

Notes

127. ὥς: 'so, in this way', like 135 and 145; cf. ὥς 129 expressing purpose; ὥς 130 'like'.
129. ῥύσαιτο: the subject is πτόρθος.
131. εἴσ(ι): εἶμι 'go'.
134. ἐλθεῖν: after κέλεται; πειρήσοντα (agreeing with ἐ) is future, expressing purpose.
134. δόμον: here 'sheepfold'.
141. σχομένη: aor. middle participle of ἔχω.
144. εἰ: 'in the hope that she would' (implied purpose).
147. μή: 'lest'; φρένα 'in her mind'.

ἀγρότερ-ος -η -ον wild	θάμν-ος, ὁ bush (2a)	προέχ-ω jut out
ἄη-μι blow upon (of wind)	θάρσ-ος, τό courage, boldness (3c)	πτόρθ-ος, ὁ branch (2a)
ἀλκί strength, prowess (dat.)	ἰκάν-ω come to, come upon	πυκιν-ός -ή -όν dense, thick-foliaged
ἄλλυδις (ἄλλη) in different directions	ἔμην=ιέναι	ῥύ-ομαι protect, hide
ἄλμ-η, ἡ brine (1a)	κακό-ω disfigure	σμερδαλέ-ος -η -ον frightful, terrible
ἄντα face to face	κέλ-ομαι order	τῇ (l. 139) =αὐτῇ
ἀποσταδὰ at a distance	κερδαλέ-ος -η -ον cunning	τρέ-ω tremble, flee
αὐτὰρ but, now	κέρδιον more profitable	ὕλ-η, ἡ bush, tree (1a)
αὐτῶς simply	κλάζ-ω break	ὑποδύ-ομαι emerge from (+gen.)
γαστήρ (γαστερ-), ἡ stomach, hunger (3a)	λίσσο-ομαι beseech	ὔ-ω rain (upon)
γοῦν-α, τά knees (2b) (<i>take</i> γούνων [l. 142] <i>after</i> λαβὼν 'taking hold of')	μειλίχι-ος -η -ον winning, soothing	φρονέ-ω consider
γοῦν-α, τά knees (2b)	μερμηρίζ-ω consider, debate	φύλλ-ον, τό leaf (2b)
γυμν-ός -ή -όν naked	μετέρχ-ομαι attack (+dat., or μετά+acc.)	φώς (φωτ-), ὁ mortal (3a)
δαί-ομαι blaze	μήδε-α, τά genitals (3c uncontr.)	χολό-ομαι be angry with (+dat.)
δέ-ος, τό fear (3c)	μηλ-ον, τό sheep (2b)	χρεῖω, ἡ need
δοάσσατο it seemed to x (dat.)	μίγνυ-μαι meet with (+dat.) (fut. μίζομαι)	χρῶς, ὁ flesh, body (dat. χροῖ)
ἐ (l. 133) =αὐτόν	οἴεσιν <i>dat. pl. of</i> οἶ-ος -η -ον alone	
ἐκ . . . εἴλετο (aor. of ἐξαιρέομαι) remove from (+ gen.)	οἶ-ος -η -ον alone	
ἔλαφ-ος, ἡ hind (2a)	ὄτς, ὁ, ἡ sheep	
εὐπλόκαμ-ος -ον with pretty hair	ὀρεσίτροφ-ος -ον mountain-bred	
εὐώπις (εὐωπιδ-), ἡ beautiful	ὅσσε both eyes (nom.)	
ἔχ-ομαι (σχ-) hold one's ground	παχ-ύς -εῖα -ύ thick, clenched	
ἢ . . . ἢ either ... or	πειρά-ω test (+gen.)	
ἢ ... ἢ whether ... or	πεποιθώς trusting in (+dat.) (perf. part. of πείθ-ω)	
ἡϊών (ἡιον-), ἡ shore, strand (3a)	περ=καίπερ	
	περί (+dat.) around, about	

Vocabulary to be learnt
 γούνα, τά knees (2b) (*sometimes* γούνατα [3b])
 ἰκάνω *come, come to/upon* (+acc.)
 ἔμην =ιέναι
 λίσσομαι *beseech*
 ὁ ἢ τό *he, she, it*
 φρονέω *think, consider*
 χρῶς, ὁ flesh (*Attic* χρωτ- 3a) (*Ionic/Epic acc. χρῶα; gen. χροός; dat. χροῖ*)



τρέσσαν δ' ἄλλυδις ἄλλη

E

Odysseus' speech. He indicates his awe of Nausikaa, relates his past sufferings (hinting at his own importance in passing), and closes with a plea for help.

ἵκονοῦμαί σε, ἄνασσα· θεός νύ τις ἢ βροτός ἐσσι;
 εἰ μὲν τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150
 Ἄρτεμιδί σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,
 εἰδός τε μέγεθός τε φυήν τ' ἄγχιστα ἔϊσκω·
 εἰ δέ τις ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,
 τρισμάκαρες μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ,
 τρισμάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155
 αἰὲν εὐφροσύνῃσιν ἰαίνεται εἵνεκα σεῖο,
 λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.
 κείνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,
 ὅς κέ σ', ἐέδνοισι βρῖσας, οἴκόνδ' ἀγάγεται.
 οὐ γάρ πω τοιοῦτον ἐγὼ ἶδον ὀφθαλμοῖσιν, 160
 οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
 Δήλω δὴ ποτε τοῖον, Ἀπόλλωνος παρὰ βωμῶ,
 φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·
 ἦλθον γάρ καὶ κείμε, πολὺς δέ μοι ἔσπετο λαὸς
 τὴν ὁδὸν ἧ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι. 165
 ὥς δ' αὐτῶς, καὶ κείνο ἰδὼν, ἐτεθήπεα θυμῷ
 δὴν, ἐπεὶ οὐ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,
 ὥς σέ, γύναι, ἄγαμαί τε τέθηπά τε δείδιά τ' αἰνῶς
 γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.

Vocabulary for Section Twenty E

Notes

- 151-2. take in order εἶσκω σε Ἄρτεμιδι, κούρη Διὸς μέγαλοιο, in respect of your (acc.) εἶδος etc.
 157. λευσσόντων: lit. 'of them [= σφισί 155, i.e. parents and siblings] seeing...'.
 157. τοιόνδε θάλος: i.e. such a budding branch as you (hence εἰσοιχνεῦσαν, f. acc.).
 162. τοῖον ... νέον ἔρνος ἀνερχόμενον: object of ἐνόησα.
 165. τὴν ὁδὸν ἧ: 'on the journey by which...'.
 167. ἐκ: see vocabulary.

ἄγα-μαι admire, look at in awe	εἰσοιχνέ-ω enter	οἴκονδε home, homewards
ἄγχιστα most closely	εἰσορά-ω behold, look upon	ὀφθαλμ-ός, ὁ eye (2a)
αἰέν=αεί	ἐκ I. 167 goes with γαίης	πένθ-ος, τό grief (3c)
αἰνῶς terribly	ἔξοχον (+gen.) above, more	περί (+dat.) in
ἄνασσ-α, ἡ princess (1c)	than	πότνι-α lady (nom. s. f.)
ἀνέρχ-ομαι (ἀνήλυθ-) come up	ἔρν-ος, τό young stem (3c)	που somewhere, anywhere; I
Ἄρτεμις (Ἀρτεμιδ-), ἡ Artemis	ἐσσι=εἶ you (s.) are	suppose (enclitic)
(3a) (goddess of hunting and	εὐρ-ύς -εῖα -ύ broad, wide	πω yet (enclitic)
chastity)	εὐφροσύν-η, ἡ pleasure (1a)	σέβας, τό respect (3c)
βρίθ-ω load down	θάλ-ος, τό budding branch (3c)	σεῖο=σοῦ
βροτ-ός, ὁ mortal (2a)	ιαίν-ω warm	σφισι=σφι
γουνό-ομαι beseech	κασίγνητ-ος, ὁ brother (2a)	τέθηπα be astonished (perf.)
δείδια I fear	κεῖν-ος=ἐκεῖν-ος	(past ἐτεθήπεα)
Δῆλ-ος, ἡ Delos (2a) (island	κεῖσε=ἐκεῖσε	τοι=οἱ
birthplace and sanctuary of	κήδε-α, τά troubles (3c uncontr.)	τοῖ-ος=τοιοῦτος
Apollo)	κῆρ (κηρ-), τό heart (3a)	τρισμάκαρ (τρισμακαρ-)
δῆν for a long time	λα-ός, ὁ people (2a)	thrice-blessed
δόρυ (δορατ-), τό piece of wood,	λεύσσ-ω see (take λευσσόντων	φοῖνιξ (φοινικ-), ὁ, ἡ
shaft (3b)	with σφισι)	date-palm
ἔεδν-α, τά bridal gifts (2b)	μάκαρ (μακαρ-) blessed	φυ-ή, ἡ stature (1a)
εἶδ-ος, τό looks, appearance (3c)	(μακάρτατ-ος -η -ον is the	χθών (χθον-), ἡ earth (3a)
εἵνεκα =ἐνεκα	sup.)	χορ-ός, ὁ dance (2a)
ἔϊσκ-ω liken x (acc.) to y (dat.)	μέγεθ-ος, τό size (3c)	ὥς δ' αὐτῶς in the same way
in z (acc.)	ναιετά-ω dwell	



Ἄρτεμις



Ἀπόλλων

χθιζὸς ἑικοστῶ φύγον ἥματι οἶνοπα πόντον· 170
 τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπναί τε θύελλαι
 νήσου ἀπ' Ὀγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,
 ὄφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ δῖω 175
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.
 ἀλλὰ, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὐ τινα οἶδα
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.
 ἄστου δέ μοι δεῖξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,
 εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰοῦσα. 180
 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾶς,
 ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὁπάσειαν
 ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχῃτον 185
 ἀνὴρ ἡδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
 χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἔκλυον αὐτοί·

174. παύσεσθαι: understand κακόν as subject.
 175. σε: with ἐς πρώτην.
 180. δοῖεν: note optative, expressing a wish, like ὁπάσειαν (181).
 182. τοῦ: see vocabulary.
 184. πολλ' ... εὐμενέτησι: see vocabulary under ἄλγος.

ἄλγ-ος, τό source of grief (3c uncontr.) (<i>understand</i> 'these things are . . .')	κλύ-ω be respected κραιπν-ός -ή -όν swift κῦμα (κυματ-), τό wave (3b)	τελέ-ω complete, bring to pass (fut. τελέ-ω) τῇδε here
ἀμφιβάλλ-ομαι (ἀμφιβαλ-) put on ἅπτ-ομαι touch (+gen.)	μενοινά-ω desire μογέ-ω suffer	τόσος -ή -ον as many (<i>take with</i> ὅσος 'as many as')
ἄρειον better γαῖ-α, ἡ (1c)=γῆ	νόημα (νοηματ-), τό thought (3b)	τοῦ=τούτου (gen. of comparison)
δυσμεν-ής, ὁ enemy ἑικοστ-ός -ή -όν twentieth εἴλυμα, τό wrapping (3b)	οἶνοψ (οἶνοπ-) wine-faced (wine-dark)	τόφρα for so long φορέ-ω carry
ἐλεαίρ-ω show mercy εὐμενέτ-ης, ὁ friend (1d) ἔχες=εἶχες ἔχῃτον 'the two of them keep' (3rd dual)	οἶ-ω think ὁμοφρονέ-ω be in agreement, compatible ὁμοφρονέοντε nom. part. dual ὁμοφροσύν-η, ἡ compatibility (1a)	χάρμα (χαρματ-), τό source of joy (3b) χθιζ-ός -ή -όν yesterday's (tr. 'yesterday')
ἦ or ἡδέ and ἡμαρ (ἡματ-), τό day (3b) θύελλ-α, ἡ storm (1c) ἰκνέ-ομαι (ἰκ-) come to κάββαλε=κατέβαλε καταβάλλ-ω (καταβαλ-) cast down	ὁπάξ-ω grant ὄφρα=ἵνα (+subj.) in order that πάροιθεν before then πόντ-ος, ὁ sea (2a) που somewhere, anywhere; I suppose (enclitic) ῥάκ-ος, τό tattered garment (3c) σπεῖρ-ον, τό garment (2b)	Ὀγυγί-η, ἡ Ogygia (1a) (<i>island</i> <i>of Kalypso</i>)

Vocabulary to be learnt

ἄνασσα, ἡ *princess, queen* (1c)
 ἅπτομαι *touch* (+gen.)
 βροτός, ὁ *mortal* (2a)
 γαῖα, ἡ=γῆ
 εἰσοράω (εἰσιδ-) *behold, look at*
 ἐσσι=εἶ *you (s.) are*

ἦ or ἡμαρ (ἡματ-), τό day (3b) ἰκνέομαι (ἰκ-) come to, arrive at κεῖνος=ἐκεῖνος μέγεθος, τό size (3c)	οἰκόνδε <i>home, homewards</i> ὄφθαλμός, ὁ eye (2a) περί (+dat.) in, on που somewhere, anywhere (enclitic)	πῶ yet (<i>enclitic</i>) τοί=οἱ (<i>relative</i>) χορός, ὁ dance; chorus (2a)
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Enjoying Homer

One important feature of Homer's practice is his tendency to restrict the third-person narrative to reporting of facts, without any obvious authorial evaluation or interpretation added. To put it simply, Homer says 'X happened and Y happened and Z happened' without saying anything more about the significance of the events. He puts evaluation, judgement and moral perspective in the mouths of his characters – again, as if merely reporting what they say. The result is that Homer's work has an air of 'objectivity' too it, as if the poet is entirely divorced from the proceedings – he is merely the mouthpiece – and we have to make what sense of it we can. Look, for example, at 20B ll.56–71. Homer does not say 'Look how Nausikaa winds her father round her little finger!' He just lets her talk, and her father answer. Nevertheless, is there a gentle narratorial steer at ll. 66–7?

Odysseus' speech in 20E is a masterpiece. It starts with a lightly humorous touch (a good beginning for a man in desperate need of help but not exactly dressed to kill). Odysseus has decided not to supplicate Nausikaa in the usual way (i.e. seize her knees) for the reason he gives. But his first words are 'I seize your knees'! He compliments her on her beauty by likening her to Artemis (151), goddess of – ? Virginité. In other words, Odysseus flatters her beauty (152), but does not threaten (she would have run a mile had he likened her to, for example, Aphrodite, goddess of sex). He blesses her parents and siblings, but most of all, the one who marries her. Here is a man who respects the family and marriage – an unlikely sentiment for someone who had evil designs on her. He summarises his reaction to her by one word – σέβας (161) – which he proceeds to explain with a story that hints at an interesting past (162–5), ending with a more detailed account of his feelings towards her (166–8). Now is the time to wring her heart with a brief hint at the sufferings that have brought him here (170–4), and to throw himself on her mercy (175–9). He ends by wishing her everything a young and attractive woman of that world would long for – a marriage in which both parties see eye-to-eye (the marriage theme returns). The wily, intelligent, delicately tactful Odysseus sees perfectly into her heart. What a masterful speech, from a master poet. But that is Homer for you – speaking to us with such sensitive human understanding over nearly 3000 years.

F

Nausikaa, with halting formality, promises help, introduces herself and recalls her terrified servants.

τὸν δ' αὖ Νηυσικάα λευκώλενος ἀντίον ἦδ' αὖ
 'ξεῖν', ἐπεὶ οὔτε κακῶ οὔτ' ἄφρονι φωτὶ ἔοικας,
 Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
 ἐσθλοῖς ἡδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἐκάστω·
 καὶ που σοὶ τάδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης.
 νῦν δ', ἐπεὶ ἡμετέρεην τε πόλιν καὶ γαῖαν ἱκάνεις,
 οὔτ' οὖν ἐσθῆτος δευήσσαι οὔτε τευ ἄλλου,
 ὦν ἐπέοιχ' ἰκέτην ταλαπεῖριον ἀντιάσαντα.
 ἄστνυ δέ τοι δείξω, ἐρέω δέ τοι οὐνομα λαῶν.
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν,
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
 τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.
 ἦ ῥα, καὶ ἀμφιπόλοισιν εὐπλόκαμοισι κέλευσε·
 'στῆτέ μοι, ἀμφιπόλοι! πόσε φεύγετε, φῶτα ἰδοῦσαι;
 ἦ μὴ πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν;
 οὐκ ἔσθ' οὔτος ἀνὴρ διερὸς βροτὸς οὐδὲ γένηται,
 ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται
 δηϊότητα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
 οἰκέομεν δ' ἀπάνευθε, πολυκλύστῳ ἐνὶ πόντῳ,
 ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος.
 ἀλλ' ὅδε τις δύστηνος ἀλῶμενος ἐνθάδ' ἱκάνει,
 τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἰσὶν ἅπαντες
 ξεῖνοί τε πτωχοὶ τε, δόσις δ' ὀλίγη τε φίλη τε.
 ἀλλὰ δότ', ἀμφιπόλοι, ξείνῳ βρώσιν τε πόσιν τε,
 λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔσθ' ἀνέμοιο.'

Vocabulary for Section Twenty F

Notes

193. ὦν: gen., as if the sentence continued 'ὦν it is right for a ἰκέτης not to lack'.
 197. ἐκ, ἔχεται: see vocabulary.
 200. φάσθ(ε): φημί in Homer often means 'think', as here: 'surely you do not think [him] to be τινα...' etc.
 203. φίλοι: understand 'we are'.
 207. πρὸς: see vocabulary.
 208. ὀλίγη τε φίλη τε: = 'doesn't cost us much but will mean a lot to the beggar'.

ἀλά-ομαι wander	ἐθέλῃσιν=ἐθέλη (3rd s. pres. subj.)	πολύκλυστ-ος -ον loud-roaring
Ἀλκινόοιο=Ἀλκινόου	ἐκ (l. 25) governs τοῦ	πόντ-ος, ὁ sea (2a)
ἄμμι=ἡμῖν	ἔμμεναι=εἶναι	πόσε; (to) where?
ἀνέμοιο=ἀνέμου	ἔμπης doubtless, at any rate	πόσ-ις, ἡ drink (3e)
ἄνεμος, ὁ wind (2a)	ἐπέοικε it befits, it is right for	πρὸς (+gen.) under the
ἀντιά-ω meet, encounter	(+dat.)	protection of
ἀντίον in reply	ἐπὶ . . . ἔσθ' is, is found	πτωχ-ός, ὁ beggar (2a)
ἀπάνευθε far away	ἐπιμίσγ-ομαι have to do with	σκέπας, τό cover, shelter (sc.
αὐδά-ω speak, say	(+dat.)	'from')
ἄφρων ἄφρον (ἄφρον-) stupid, thoughtless	εὐπλόκαμ-ος -ον with pretty hair	ταλαπεῖρι-ος -ον weary
βί-η, ἡ dominion (1a)	ἔχ-ομαι (ἐκ) depend (on)	τετλάμεν to endure (perf. inf. of
βρώσ-ις, ἡ meat, food (3e)	ἦ (l. 198) she spoke	τλάω)
γένηται (l. 201) '(he) will ever be' (subj. in general statement)	ἦ μὴ surely you don't	φῶς (φωτ-), ὁ mortal, man (3a)
δεύ-ομαι lack (+gen.) (fut. δευήσομαι)	ἡδέ and	
δηϊότης (δηϊότητ-), ἡ slaughter (3a)	κάρτ-ος, τό power (3c)	Vocabulary to be learnt
διερ-ός -ά -όν living	κομέ-ω look after, care for	ἄνεμος, ὁ wind (2a)
δόσ-ις, ἡ gift, giving (3e)	λα-ός, ὁ people, inhabitant (2a)	ἔμμεναι=εἶναι
δυσμεν-ής -ές hostile	λευκώλεν-ος -ον white-armed	εὐπλόκαμος -ον with pretty hair
δύστην-ος -ον wretched	λού-ω wash	ἡδέ and
	μεγαλήτωρ (μεγαλητορ-) great-hearted	λαός, ὁ people, inhabitant (2a)
	ὄλβ-ος, ὁ happiness, wealth (2a)	λούω wash (mid. wash oneself)
		πόντος, ὁ sea (2a)
		φῶς (φωτ-), ὁ man, mortal (3a)

G

As Odysseus bathes, Athene increases his attractiveness. Nausikaa describes to her servants the effect upon her of his transformation.

ὥς ἔφαθ', αἶ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,
 καδ' δ' ἄρ' Ὀδυσσῆ' εἶσαν ἐπὶ σκέπας, ὥς ἐκέλευσε
 Νηυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
 παρ δ' ἄρα οἱ φαρὸς τε χιτῶνά τε εἴματ' ἔθηκαν,
 δῶκαν δὲ χρυσὴν ἐν ληκύθῳ ὕγρον ἔλαιον,
 ἥνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῇσι.

Vocabulary for Section Twenty G

ἔλαι-ον, τό olive oil (2b)	μεγαλήτωρ (μεγαλητορ-) great-hearted	φᾶρ-ος, τό cloak (3c)
ἥνωγον they ordered	ρο-ή, ἡ stream, current (1a)	χιτῶν (χιτων-), ὁ tunic (3a)
κάδ (= κατά) . . . ἔζ-ω to seat (aor. εἶσα)	σκέπας, τό cover, shelter	χρύσε-ος -η -ον golden
ληκύθ-ος, ἡ oil-jar (2a)	ὕγρ-ός -ή -όν moist	

δὴ ῥα τότε ἄμφιπόλοισι μετηύδα δῖος Ὀδυσσεύς·
 'ἀμφίπολοι, στήθ' οὕτω ἀπόπροθεν, ὄφρ' ἐγὼ αὐτὸς
 ἄλμην ὥμοιῖν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ
 χρίσομαι· ἢ γὰρ δηρὸν ἀπὸ' χροός ἔστιν ἀλοιφή.
 220 ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσομαι· αἰδέομαι γὰρ
 γυμνοῦσθαι κούρησιν ἐὺπλοκάμοισι μετελθών·
 ὡς ἔφαθ', αἶ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.
 αὐτὰρ ὁ ἐκ ποταμοῦ χροὰ νίζετο δῖος Ὀδυσσεὺς
 ἄλμην, ἢ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὥμους·
 225 ἐκ κεφαλῆς δ' ἔσμηχεν ἀλὸς χνόον ἀτρυγέτοιο.
 αὐτὰρ ἐπεὶ δὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,
 ἀμφὶ δὲ εἵματα ἔσσαθ' ἃ οἱ πόρε παρθένος ἀδμής,
 τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυῖα,
 230 μεΐζονα τ' εἰσιδέειν καὶ πάσσονα, καὶ δὲ κάρητος
 οὐλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίαις.
 ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ,
 ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,
 235 ὡς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις.
 ἔζετ' ἔπειτ' ἀπάνευθε, κιὼν ἐπὶ θῖνα θαλάσσης,
 κάλλει καὶ χάρισι στιλβών· θηεῖτο δὲ κούρη.
 δὴ ῥα τότε ἄμφιπόλοισιν ἐὺπλοκάμοισι μετηύδα·
 'κλυτὲ μευ, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἵπω.
 οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσι,
 240 Φαίηκεσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·
 πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,
 νῦν δὲ θεοῖσιν ἔοικε, τοῖ οὐρανὸν εὐρὺν ἔχουσιν.
 αἶ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη
 ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μῖμνεν.
 245 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσιν τε πόσιν τε·
 ὡς ἔφαθ', αἶ δ' ἄρα τῆς μάλα μὲν κλύον ἢ δ' ἐπίθοντο,
 πὰρ δ' ἄρ' Ὀδυσσεὶ ἔθεσαν βρῶσιν τε πόσιν τε.
 ἢ τοι ὁ πῖνε καὶ ἦσθε πολὺτλας δῖος Ὀδυσσεὺς
 ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος.
 250

Notes

224. ὁ: 'he', soon to be qualified '[that is] δῖος Ὀδυσσεύς'.
 229. τὸν μὲν: = Odysseus, object of Ἀθηναίη [another form of 'Athene'] θῆκεν, agreeing with μεΐζονα ... καὶ πάσσονα (230).
 231. ἦκε: 'she let fall'.
 232. ὡς δ' ὅτε: 'as when ...', the start of a simile, to be picked up at 235 ὡς ἄρα τῷ 'so then on him...'.
 244. κεκλημένος: from καλέω.
 245. ἄδοι: see vocabulary ἀνδάνω.

ἀδμής (ἀδμητ-), ἡ unwed ἀεικέλι-ος -η -ον wretched ἀέκητι against the will of (+gen.) αἶ γὰρ = εἰ γὰρ αἰδέ-ομαι feel shame at (+inf.) ἀλείφ-ω anoint ἄλμ-η, ἡ brine (1a) ἀλοιφή, ἡ ointment (1a) ἄλς (ἀλ-), ὁ sea (3a) ἀμπέχ-ω cover, lie thick upon ἀμφὶ round about (adv.) ἀμφὶ ... ἐννυμαί put on (aor. ἐσάμην) ἀνδάν-ω (ἀδ-) please (+dat.) ἄνθ-ος, τό flower (3c) ἄντην face to face, in front of (sc. 'you') ἀντιθε-ος -η -ον god-like ἀπάνευθεν afar off ἄπαστ-ος -ον not having tasted (+gen.) ἀπό ... ἐστίν has been absent (from +gen.) ἀπολούσομαι 1st s. aor. subj. of ἀπολού-ομαι wash off oneself ἀπόπροθεν far off ἄργυρ-ος, ὁ silver (2a) ἀρπαλέως greedily ἀτρυγέτοιο=ἀτρυγέτου ἀτρυγέτ-ος -ον unharvested αὐτὰρ then, but αὐτόθι here βρῶσ-ις, ἡ meat, food (3e) γυμνό-ομαι strip δέατο he seemed δέδαεν 3rd s. perf. of δι-δά-σκω δηρὸν for a long time ἐδητύς, ἡ food (3h) ἔζ-ομαι sit ἐκγεγαυῖα bom of (+gen.) (nom. s. f.) ἐπιμίγ-ομαι meet with (+dat.)	εὐρ-ύς -εῖα -ύ broad ἦ indeed ἦεν=ἦν ἦσθε=ἦσθι (he) ate ἦ τοι then indeed θηέ-ομαι look at admiringly θίς (θιν-), ὁ shore (3a) ἴδρις skilful, cunning (nom.) ἴσαν=ἦσαν they went κάδ=κατά κάλλ-ος, τό beauty (3c) κάρη (καρητ-), τό head (3b) καταχεύ-ω pour down x (acc.) on γ (dat.) over z (acc.) κί-ω go κόμη-η, ἡ hair (1a) λευκώλεν-ος -ον white-armed λίπα richly λοέσσατο 3rd s. aor. mid. of λούω λοέσομαι fut. mid. of λούω μεταυδά-ω say (to) μετέρχ-ομαι (μετελθ-) go among (+dat.) μίμν-ω=μένω ναιετά-ω dwell, live νίζ-ομαι wash x (acc.) from γ (acc.) νῶτ-ον, τό back (2b) Ὀλυμπ-ος, ὁ Olympus (2a) οὐλ-ος -η -ον thick, bushy ὄφρα=ἵνα (+subj.) in order that Πάλλας (Παλλαδ-), ἡ Pallas (3a) παντοῖ-ος -η -ον of all kinds πὰρ = παρὰ beside (adv.) παρθέν-ος, ἡ maiden (2a) πάσσων -ον (πάσσον-) broader περιχεύ-ομαι inlay, gild x (acc.) on γ (dat.) πολύτλας ὁ long-enduring πόρε (she) provided, gave (3rd s. of ἔπορον)	πόσ-ις, ἡ drink (3e) πρόσθεν previously σμήχ-ω wipe στιλβ-ω shine τελεί-ω complete ὑακινθίν-ος -η -ον of a wild hyacinth χαρί-εις -εσσα -εν (χαριεντ-) graceful χνό-ος, ὁ scum, scurf (2a) χρί-ομαι anoint oneself χρῦσ-ός -ό gold (2a) ὥμοῖν 'from my two shoulders' (gen. dual of ὤμος) ὦμ-ος, ὁ shoulder (2a)
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Vocabulary to be learnt

ἀπάνευθεν *afar off*
 αὐδάω *speak, say*
 αὐτὰρ *then, but*
 εὐρύς *εἷα ὡ broad, wide*
 κάδ=κατά
 κατά (+gen.) *down from, against; below*
 κάρη (καρητ-), τό=κάρα (κρατ- (3b); Attic) *head*
 μεταυδάω *speak to*
 μετέρχομαι (μετελθ-) *go among (+dat.); attack (+dat. or μετά); send for*
 ὄφρα=ἵνα+subj./opt. *in order to/that*
 πὰρ=παρὰ
 παρθένος, ἡ *maiden (2a)*
 πρόσθεν (+gen.) *previously, before*
 χρύσεος ἡ *on golden (Attic χρυσοῦς ἡ οὖν)*
 ὤμος, ὁ *shoulder (2a)*
 Genitive s. of Type 2 nouns (-οιο for -ου)

Then Nausikaa of the white arms thought what to do next.
 She folded the laundry and put it away in the fine mule wagon,
 and yoked the mules with powerful hooves, and herself mounted,
 and urged Odysseus and spoke a word and named him by title:
 'Rise up now, stranger, to go to the city, so I can see you 255
 to the house of my own prudent father, where I am confident
 you will be made known to all the highest Phaiakians.
 Or rather, do it this way; you seem to me not to be thoughtless.
 While we are still among the fields and the lands that the people
 work, for that time follow the mules and the wagon, walking 260
 lightly along with the maids, and I will point the way to you.
 But when we come to the city, and around this is a towering
 wall, and a handsome harbor either side of the city,
 and a narrow causeway, and along the road there are oarswept
 ships drawn up, for they all have slips, one for each vessel;
 265 and there is the place of assembly, put together with quarried
 stone, and built around a fine precinct of Poseidon,
 and there they tend to all that gear that goes with the black ships,
 the hawsers and the sails, and there they fine down their
 oarblades; 270
 for the Phaiakians have no concern with the bow or the quiver,
 but it is all masts and the oars of ships and the balanced vessels
 themselves, in which they delight in crossing over the gray sea;
 and it is their graceless speech I shrink from, for fear one may mock us
 hereafter, since there are insolent men in our community, 275
 and see how one of the worse sort might say when he met us,
 'Who is this large and handsome stranger whom Nausikaa
 has with her, and where did she find him? Surely, he is
 to be her husband, but is he a stray from some ship of alien
 men she found for herself, since there are no such hereabouts? 280
 Or did some god after much entreaty come down in answer
 to her prayers, out of the sky, and all his days will he have her?
 Better so, if she goes out herself and finds her a husband
 from elsewhere, since she pays no heed to her own Phaiakian
 neighbors, although many of these and the best ones court her.' 285
 So they will speak, and that would be a scandal against me,
 and I myself would disapprove of a girl who acted
 so, that is, without the good will of her dear father
 and mother making friends with a man, before being formally
 married. Then, stranger, understand what I say, in order 290
 soon to win escort and a voyage home from my father.
 You will find a glorious grove of poplars sacred to Athene
 near the road, and a spring runs there, and there is a meadow
 about it, and there is my father's estate and his flowering orchard,

as far from the city as the shout of a man will carry. 295
 Sit down there and wait for time enough for the rest of us
 to reach the town and make our way to my father's palace.
 But when you estimate that we shall have reached the palace,
 then go to the city of the Phaiakians and inquire for
 the palace of my father, great-hearted Alkinoös. This is 300
 easily distinguished, so an innocent child could guide you
 there, for there are no other houses built for the other
 Phaiakians anything like the house of the hero Alkinoös.
 But when you have disappeared inside the house and the
 courtyard, 305
 then go on quickly across the hall until you come to
 my mother, and she will be sitting beside the hearth, in the firelight,
 turning sea-purple yarn on a distaff, a wonder to look at,
 and leaning against the pillar, and her maids are sitting behind her;
 and there is my father's chair of state, drawn close beside her, 310
 on which he sits when he drinks his wine like any immortal.
 Go on past him and then with your arms embrace our mother's
 knees; do this, so as to behold your day of homecoming
 with happiness and speed, even if you live very far off.
 For if she has thoughts in her mind that are friendly to you, 315
 then there is hope that you can see your own people, and come back
 to your strong-founded house, and to the land of your fathers.'
 So Nausikaa spoke and with the shining lash whipped up
 her mules, and swiftly they left the running river behind them,
 and the mules, neatly twinkling their feet, ran very strongly, 320
 but she drove them with care, so that those on foot, Odysseus
 and the serving maids, could keep up, and used the whip with
 discretion.
 And the sun went down and they came to the famous grove, sacred
 to Athene; and there the great Odysseus sat down 325
 and immediately thereafter prayed to the daughter of great Zeus:
 'Hear me, Atrytone child of Zeus of the aegis,
 and listen to me now, since before you did not listen
 to my stricken voice as the famous shaker of the earth battered me.
 Grant that I come, as one loved and pitied, among the Phaiakians.' 330
 So he spoke in prayer, and Pallas Athene heard him,
 but she did not yet show herself before him, for she respected
 her father's brother, Poseidon, who still nursed a sore anger
 at godlike Odysseus until his arrival in his own country.

A total Greek-English vocabulary of all words to be learnt*

Finding the lexicon form of a verb

The essence is to isolate the present stem, since it is most often this form which will be shown in the lexicon.

- (i) Look at the front of the word, and remove any augment, or reduplication.

η could be the augmented form of α, ε, η

η	„	„	αι, ει
ηυ	„	„	αυ, ευ
ω	„	„	ο
ω	„	„	οι
ι, υ	„	„	ι, υ
ει	„	„	ε, ει

Bear in mind that the augment might be hidden by a prefix such as κατά, ἐκ, πρό, εις, ἐν, so check the prefix as well.

προὔβαλον = προ-έ-βαλον

ἐξέβαλον = ἐκ-έ-βαλον

ἐνέβαλον from ἐμβάλλω

Here is a list of common prepositions and prefixes, with their various forms:

ἀνά ἀν'	ἐν ἐμ- ἐγ-	παρά παρ'
ἀπό ἀπ' ἀφ'	ἐπί ἐπ' ἐφ'	πρό προε- πρου-
διά δι'	κατά κατ' καθ'	σύν συμ- συγ-
ἐκ ἐξ	μετά μετ' μεθ'	ὕπο ὑπ' ὑφ'

- (ii) Having made an adjustment for augment/reduplication and prefix, examine the stem and the ending. Remove any personal endings.
- (iii) If the remaining stem ends in σ, ξ, ψ, especially if an α follows, it is probably an aorist. Try dropping the σα (e.g. ἔ-λυ-σα = λύω) or converting σ to ζ (ἐ-νόμισ-α = νομίζω). Try restoring a terminal ξ→κ or →ττ (ἔ-πραξ-α = πράττω), and a terminal ψ to π (ἔ-πεμψ-α = πέμπω).

If the stem ends in some form of θη, remember that χ may hide ττ or κ (ἐπράχθην = πράττω), φ may hide π or β (ἐπέμφθην = πέμπω). See 359(x).

- (iv) If there is no augment, check the endings for some sign of σ (ξ, ψ) or ε-contract in the stem, when it may be future. Check also endings for signs of

*This vocabulary also includes difficult parts of verbs, assigned to the grammatical section where they were met, with or without prefix.

participle, infinitive, etc. and remember that the stem you so isolate may be present or aorist or perfect or future.

Convention

Bold square brackets (e.g. [3A]) refer to the chapter where the word or root was learned, or to the grammatical section (e.g. [223]) where the form was met. Other difficult forms met in the *Text* are also included.

† = Principle parts at 389 in the *Grammar* volume (remove any prefixes).

A

- ἀγαγ- aor. stem of ἄγω [7H]
 ἀγαθός ἢ ὄν good; noble; courageous [2B]
 ἀγαλμα (ἀγαλματ-), τό image, statue (3b) [18D]
 τᾱγγέλλω (ἀγγελια-) report, announce [19F]
 ἄγγελος, ὁ messenger (2a) [17C]
 ἄγε come! (s.) [3A]
 ἄγομαι bring for oneself, lead; marry [20B]
 ἀγορά, ἡ gathering (-place); market-place; agora (1b) [8A]
 ἀγορεύω speak (in assembly); proclaim [11A]
 ἄγρη, ἡ hunt (1a) [19E]
 ἄγροικος ὄν from the country; boorish [6A]
 ἄγρός, ὁ field; country (side)(2a) [11A]
 τᾱγω (ἀγαγ-) lead, bring [7H]; live in, be at [8C]
 εἰρήνην ἄγω live in/be at peace [8C]
 ἀγών (ἀγων-), ὁ contest; trial (3a) [12C]
 ἀγωνίζομαι contest, go to law [12C]
 ἀδελφός, ὁ brother (2a) [16D]
 ἀδικέω be unjust; commit a crime; wrong [8B]
 ἀδίκημα (ἀδικηματ-), τό crime, wrong (3b) [14A]
 ἄδικος ὄν unjust [5D]
 ἀδύνατος ὄν impossible [6B]
 τᾱδω = αἰδῶ [8B]
 αἰεῖ always [1J]
 τᾱείδω sing [8B]
 ἀέκων = ἄκων [19B]
 ἀθάνατος ὄν immortal [11A]
 Ἀθήνηζε to Athens [12F]
 Ἀθῆναι, αἱ Athens (1a) [6B]
 Ἀθηναίος, ὁ Athenian (2a) [2B]
 Ἀθήνησι at Athens [12I]
 ἀθλιος ἄ ὄν pathetic, miserable, wretched [15C]
 ἀθροίζω gather, collect [18D]
 ἀθυμέω be downhearted, gloomy, disheartened [16B]
 ἀθυμία, ἡ lack of spirit, depression (1b) [16G]
 αἰδώς, ἡ respect for others, shame (acc. αἰδῶ; gen. αἰδοῦς; dat. αἰδοῖ) [18E]
 αἰεῖ = αἰεῖ [20A]
 αἰρέομαι (ἐλ-) choose [11C]
 ταῖρέω (ἐλ-) take, capture; convict [9I]
 ταῖσθάνομαι (αἰσθ-) perceive, notice (+ acc. or gen.) [11C]
 αἰσχύρος ἄ ὄν ugly (of people); base, shameful (comp. αἰσχίων; sup. αἰσχιστος) [13G]
 ταῖσχύνομαι be ashamed, feel shame (before) [12E]
 αἰτέω ask (for) [9I]
 αἰτία, ἡ reason, cause; responsibility (1b) [5C]
 αἴτιος ἄ ὄν responsible (for), guilty (of) (+gen.) [5A]
 αἶχμή, ἡ spear-point (1a) [19D]
 ἀκήκοα perf. ind. of ἀκούω [13I]
 ἀκηκώς υἱα ὄς (-στ-) perf. part. of ἀκούω
 ἀκοή, ἡ hearing (1a) [16B]
 ἀκολουθεῖω follow, accompany (+ dat.) [17C]
 ἀκόσμητος ὄν unprovided for [18C]
 τᾱκούω hear [1C-D]; listen (to) (+gen. of person, gen. or acc. of thing) (fut. ἀκούσομαι) [9H]
 ἀκριβῶς accurately, closely [1E-F]
 ἀκρόπολις, ἡ Acropolis, citadel (3e) [1A-B]; [18C]
 ἄκυρος ὄν invalid [14C]
 ἄκων ἄκουσα ἄκον (ἄκοντ-) unwilling(ly) [11B]
 ἄλ- aor. stem of ἀλίσκομαι [16F]
 ἀλήθεια, ἡ truth (1b) [7A]
 ἀληθῆ, τά the truth [1D]
 τᾱλίσκομαι (ἀλ-) be convicted; be caught [16F]

- ἀλλά but [1C]
 ἀλλήλους each other, one another (2a) [3C]
 ἄλλος ἢ ὁ other, the rest of [3C]
 ἄλλος . . . ἄλλον one . . . another [12A]
 ἀλλότριος ἄ ὄν someone else's; alien [12D]
 ἀλλ' οὖν well anyway; however that may be [16B]
 ἄλλως otherwise; in vain [17E]
 ἄλογος ὄν speechless; without reason [18C]
 ἅμα at the same time [2C]
 ἁμαθής ἐς ignorant [6D]
 τᾱμαρτάνω (ἁμαρτ-) err; do wrong; make a mistake [13H]; miss (+ gen.) [19F]
 ἁμαρτε 3rd s. (2nd aor. of ἁμαρτάνω (no augment)
 ἀμείβομαι answer, reply to (+acc.) [19D]
 ἀμείνων ἁμεινον (ἁμεινον-) better [9E]
 ἀμελής ἐς uncaring [10E]
 ἀμήχανος ὄν impossible, impracticable [18C]
 τᾱμύνω keep off, withstand [18B]
 ἀμφέρχομαι (ἀμφηλυθ-) surround (+ acc.) [20C]
 ἀμφίπολος, ἡ handmaiden (2a) [20C]
 ἀμφοτέρως ἄ ὄν both [9I]
 *ἄν (+ind.) conditional (+opt.) [12G]; potential [8A-C]; (+subj.) indefinite [14]
 ἀναβαίνω (ἀναβα-) go up, come up [1G]
 ἀναβᾶς (ἀναβαντ-) aor. part. of ἀναβαίνω [209]
 ἀναγκάζω force, compel [10B]
 ἀναγκαῖος ἄ ὄν necessary [17A]
 ἀνάγκη, ἡ necessity (1a) [7B]
 ἀνάγκη ἐστί it is obligatory (for x [acc. or dat.] to - [inf.]) [7B]
 ἀναιρέω (ἀνελ-) pick up [7G]
 ἀναίτιος ὄν innocent [16H]
 ἀναλαμβάνω (ἀναλαβ-) take back, up [13B]
 τᾱνᾱλίσκω (ἀνᾱλωσ-) spend, use, kill [18B]
 ἀναμένω (ἀναμείνα-) wait, hold on [9F]
 ἄναξ (ἀνακτ-), ὁ lord, prince, king (3a) [9D]
 ἀναπειθῶ persuade over to one's side [9C]
 ἄνασσα, ἡ princess (1c) [20E]
 ἀναχωρέω retreat [2D]
 ἀνδρείος ἄ ὄν brave, manly [7D]
 ἄνεμος, ὁ wind (2a) [20F]
 ἀνέστην I stood up (aor. of ἀνίσταμαι) [231-3]
 ἀνέστηκα I am standing (perf. of ἀνίσταμαι) [231-3]
 ἀνεστώς ὡσα ὄς (ἀνεστωτ-) standing (perf. part. of ἀνίσταμαι) [231-3]
 ἄνευ (+ gen.) without [11B]
 τᾱνέχομαι put up with (+ gen.) [18E]
 ἀνῆρ (ἀνδρ-), ὁ man (3a) [3A-B]
 ἄνθρωπος, ὁ man, fellow (2a) [1G]; ἡ, woman [13F]
 ἀνίσταμαι (ἀναστα-) get up, stand up, emigrate [8B]
 ἀνόητος ὄν foolish [17E]
 ἀνομία, ἡ lawlessness (1b) [4C]
 ἀντί (+gen.) instead of, for [16H]
 ἀντιδικος, ὁ contestant in lawsuit (2a) [12C]
 ἄνω above [9B]
 ἄξιος ἄ ὄν worth, worthy of (+gen.) [8C]
 ἄοπλος ὄν unarmed [18C]
 ἀπαγγέλλω (ἀπαγγελια-) announce, report [17B]
 ἀπαγορεύω (ἀπειπ-) forbid [17A]
 ἀπάγω (ἀπαγαγ-) lead, take away [4C]
 ἄπαις (ἀπαιδ-) childless [13B]
 ἀπαιτέω demand (X [acc.] from Y [acc.]) [16D]
 ἀπάνευθε(v) afar off [20G]
 ἅπᾱς ἅπᾱσα ἅπᾱν (ἅπαντ-) all, the whole of [10A]
 ἀπέβην aor. of ἀποβαίνω
 ἀπέδωκα aor. of ἀποδίδωμι [214]
 ἀπέθανον aor. of ἀποθνήσκω
 ἄπειμι be absent [16D]
 ἄπειρος ὄν inexperienced in (+ gen.) [13E]
 ἀπελεύθερος, -ᾱ, ὁ, ἡ freedman, freedwoman (2a) [16A]
 ἀπελθ- aor. stem of ἀπέρχομαι [6C]
 ἀπέρχομαι (ἀπελθ-) go away, depart [6C]
 ἀπέχομαι (ἀποσχ-) refrain, keep away from (+ gen.) [10A]
 ἀπῆλθον aor. of ἀπέρχομαι [146]
 ἀπέναι inf. of ἀπέρχομαι/ἄπειμι [152]
 ἀπιθι imper. of ἀπέρχομαι/ἄπειμι [201]
 ἀπικνέομαι = ἀφικνέομαι
 ἀπιών οὐσα ὄν part. of ἀπέρχομαι/ἄπειμι [123]
 ἀπό (+ gen.) from, away from [1G]
 ἀποβαίνω (ἀποβα-) leave, depart [7G]
 ἀποβλέπω look steadfastly at (and away from everything else) [11A]
 ἀποδίδωμι (ἀποδο-) give back, return [13A]
 ἀποδο- aor. stem of ἀποδίδωμι [13A]
 ἀποδραμ- aor. stem of ἀποτρέχω

ἀποδώσειν fut. inf. of ἀποδίδωμι [214]
 ἀποθαν- aor. stem of ἀποθνήσκω
 ἀποθνήσκω (ἀποθαν-) die [1G]
 ἀποκρίνομαι (ἀποκρίνα-) answer [7D]
 ἀπόκρισις, ἡ reply, answer (3e) [17C]
 ἀποκτείνω (ἀποκτείνω-) kill [4D]
 ἀπολαβ- aor. stem of ἀπολαμβάνω [16H]
 ἀπολαμβάνω take [16H]
 ἀπολεσ- aor. stem of ἀπόλλυμι [11B]
 ἀπολέ-ω I shall kill, ruin, destroy [8C]
 ἀπόλλυμι (ἀπολεσ-) kill, ruin, destroy;
 mid./pass. be killed (aor. ἀπωλόμην) [11B];
 perf. mid. I have been killed, I am done for
 (ἀπόλωλα)
 ἀπολογέομαι make a speech in defence, defend
 oneself [9H]
 ἀπολογία, ἡ speech in one's defence (1b) [9I]
 ἀπολ- aor. stem of ἀπόλλυμι
 ἀπολύω acquit, release [9J]
 ἀπόλωλα perf. of ἀπόλλυμι I am lost [13H]
 ἀποπέμπω send away, divorce [13A]
 ἀπορέω have no resources, be at a loss [2B]
 ἀπορίᾱ, ἡ lack of provisions, perplexity (1b) [2]
 ἀποτρέχω (ἀποδραμ-) run away, run off [9E]
 ἀποφαίνω reveal, show [7B]
 ἀποφέρω (ἀπενεγκ-) carry back [17A]
 ἀποφεύγω (ἀποφυγ-) escape, run off [4C]
 ἀποχωρέω go away, depart [1G]
 ἀποψηφίζομαι vote against; reject [13D]; acquit
 (+ gen.) [14B]
 ἄπτομαι touch (+ gen.) [20E]
 ἄπτω light, fasten, fix [5B]
 ἀπώλεσα aor. of ἀπόλλυμι
 *ἄρα then, consequently (*marking an inference*)
 [6D]; straightaway [20A]
 *ἄρα ? (direct q.) [1B]
 ἀργύριον, τό silver, money (2b) [12H]
 τᾶρέσκω please (+ dat.) [11C]
 ἀρετή, ἡ courage, excellence, quality (1a) [7D]
 ἄριστος ἢ οὐκ ἔστιν best, very good [1J]
 τᾶρπάζω seize, plunder, snatch [17C]
 ἄρτι just now, recently [10B]
 ἀρχή, ἡ beginning, start [12C]; rule, office,
 position [13E]; board of magistrates (1a)
 ἄρχομαι (mid.) begin (+ gen.) [9G]; (+ inf./part.)
 [9I]; (pass.) be ruled over [11C]
 τᾶρχω rule (+ gen.) [11C]; begin (+gen.) [12E]

ἄρχων (ἀρχοντ-), ὁ archon (3a) [13F]
 ἀσέβεια, ἡ irreverence to the gods (1b) [4D]
 ἀσεβέω (εἰς) commit sacrilege upon [12D]
 ἀσεβής ἐς impious, unholy [13E]
 ἀσθένεια, ἡ illness, weakness (1b) [13C]
 ἀσθενέω be ill, fall ill [13C]
 ἀσθενής ἐς weak, ill [18A]
 ἀσπάζομαι greet, welcome [12A]
 ἀστή, ἡ female citizen (1a) [12F]
 ἀστός, ὁ male citizen (2a) [12F]
 ἄστυ, τό city (3f) [4A-B]
 ἀσφαλής ἐς safe, secure [20A]
 ἀτάρ but [9F]
 ἄτε since, seeing that (+ part.) [18D]
 ἀτιμάζω hold in dishonour, dishonour [4B]
 ἀτιμία, ἡ loss of citizen rights (1b) [12E]
 ἀτίμος οὐκ ἔστιν deprived of citizen rights [12D]
 αὐ again, moreover [9I]
 αὐθάς speak, say [20G]
 αὐθις again [2C]
 αὐλή, ἡ courtyard (1a) [17A]
 αὐριον tomorrow [5D]
 αὐτάρ but, then [20G]
 αὐτίκα at once [17D]
 αὐτόν ἦν ὁ him, her, it, them [4D]
 αὐτός ἡ ὁ self [7H]
 ὁ αὐτός the same [7H]

ἀφαιρέομαι (ἀφελ-) take x (acc.) from y (acc.)
 [12D]; claim
 ἀφειλόμην aor. of ἀφαιρέομαι [211]
 ἀφεῖναι aor. inf. of ἀφίημι [318]
 τᾶφέλκω (ἀφελκυσ-) drag off [4D]
 ἀφελ- aor. stem of ἀφαιρέομαι [12D]
 τᾶφίημι (ἀφε-) release, let go [17A]
 τᾶφικνέομαι (ἀφικ-) arrive, come [3A]
 ἀφικόμην aor. of ἀφικνέομαι
 ἀφίσταμαι relinquish claim to (+ gen.), revolt
 from (+ gen.) [13A]

B

βαδίζω walk, go (fut. βαδιοῦμαι) [10A]
 βαθέως deeply [1E-F]
 βαθύς εἶα ὅ deep [5A]
 τᾶβαίνω (βα-) go, come, walk [1A-B]
 τᾶβάλλω (βαλ-) hit, throw [19F]; βάλλ' εἰς
 κόρακας go to hell! [6A]

βάρβαρος, ὁ barbarian, foreigner (2a) [2C]
 βάρος, τό weight, burden (3c) [15C]
 βαρύς εἶα ὅ heavy, weighty [5A]; βαρέως φέρω
 take badly, find hard to bear [9C]
 βασιλεύς, ὁ king [4D]; king archon (3g) [13E]
 βασιλεύω be king, be king archon; be queen
 [13E]
 βέβαιος (ᾱ) οὐκ ἔστιν secure [2B]
 βέλτιστος ἢ οὐκ ἔστιν best [8A]
 βελτίων βέλτιον (βελτίον-) better [8A]
 βιάζομαι use force [6C]
 βίος, ὁ life; means, livelihood (2a) [5A]
 βλέπω look (at) [1C-D]
 βληθείς εἶσα ἐν (βληθεντ-) aor. part. pass. of
 βάλλω
 βοάω shout (for) [3D]
 βοή, ἡ shout (1a) [2]
 βοήθεια, ἡ help, rescue operation (1b) [16C]
 βοηθέω run to help (+ dat.) [1E-F]
 βουλευομαι discuss, take advice [17E]
 βουλευτής, ὁ member of council (1d) [16F]
 βουλή, ἡ council (1a) [13F]
 τᾶβούλομαι wish, want [7A]
 βραδέως slowly [2B]
 βραχύς εἶα ὅ short, brief [16B]
 βροτός, ὁ mortal, man (2a) [20E]
 βωμός, ὁ altar (2a) [4D]

Γ

ἡγαθέ = ἀγαθέ
 γαῖα (1c)=γῆ, ἡ (1a) [20E]
 τᾶγαμέω (γημα-) marry [13D]
 γάμος, ὁ marriage (2a) [5A]
 *γάρ for [1C]; γάρ δή really, I assure you [7B]
 *γε at least (*denotes some sort of reservation*)
 [1G, 5D]
 γεγένημαι perf. of γίγνομαι [13H]
 γεγεννημένα, τά events, occurrences (2b) (perf.
 part. of γίγνομαι) [16B]
 γέγονα perf. of γίγνομαι (part. γεγινώς or
 γεγώς) [19F]
 γείτων (γειτον-), ὁ neighbour (3a) [3A-B]
 τᾶγελάω (γελασ-) laugh [7F]
 γεν- aor. stem of γίγνομαι [2]
 γένεσις, ἡ birth (3e) [18A]
 γενναῖος ᾧ οὐκ ἔστιν noble, fine [15A]

γεννήτης, ὁ member of a *genos* (1d) [13C]
 γένος, τό *genos* [13C]; race, kind (3c)
 γέρων (γεροντ-), ὁ old man (3a) [6D]
 γεῦμα (γευματ-), τό taste, sample (3b) [11C]
 γεύομαι taste [11C]
 γεωργός, ὁ farmer (2a) [4A]
 γῆ, ἡ land, earth (1a) [1A-B]
 γημα- aor. stem of γαμέω
 τᾶγίγνομαι (γεν-) become, be born, happen, arise
 [2]
 τᾶγινώσκω (γνο-) know, think, resolve [1I]
 γίνομαι = γίγνομαι [19C]
 γλαυκῶπις (γλαυκωπιδ-), ἡ grey-eyed [20C]
 γλυκύς εἶα ὅ sweet [10E]
 γνήσιος ᾧ οὐκ ἔστιν legitimate, genuine [13C]
 γνοῦς γνοῦσα γνόν (γνοντ-) aor. part. of
 γινώσκω [209]
 γνώμη, ἡ judgment, mind, purpose, plan (1a)
 [6D]
 *γοῦν at any rate [10E]
 γούνα, τά knees (2b) (sometimes γούνατα [3b])
 [20D]
 γραῦς (γρα-), ἡ old woman (3a; but acc. s. γραῦν;
 acc. pl. γραῦς) [10B]
 γραφή, ἡ indictment, charge, case (1a) [9H]
 γραφὴν γράφομαι indict x (acc.) on charge of
 y (gen.) [9H]
 γράφομαι indict, charge [9H]
 τᾶγράφω propose (a decree); write [16C]
 γυνή (γυναικ-), ἡ woman, wife (3a) [4A]

Δ

δαίμων (δαιμον-), ὁ god, demon (3a) [4A]
 τᾶδάκνω (δακ-) bite, worry [6A]
 δάκρυον, τό tear (2b) [15C]
 δακρύω weep [15B]
 *δέ and, but [1A]
 δεήσει fut. of δεῖ
 τᾶδεῖ it is necessary for x (acc.) to – (inf.) [7B]
 τᾶδείκνυμι (δειξα-) show [16E]
 δεινός ἡ ὄν terrible, dire, astonishing, clever
 [3B]; clever at (+ inf.) [9F]
 δέκα ten [17C]
 δέμνια, τά bed, bedding (2b) [20A]
 δένδρον, τό tree (2b) [18B]
 δεξιᾱ, ἡ right hand (1b) [6D]

δεξιός ἄ ὄν right [6D]; clever [8C]
 †δέομαι need, ask, beg (+ gen.) [10E]
 δέον it being necessary [16C]
 δέρμα (δερματ-) , τό skin (3b) [18B]
 δεσμός, ὁ bond (2a) [18E]
 δέσποινα, ἡ mistress (1c) [15A]
 δεσπότης, ὁ master (1d) [4B]
 δεῦρο here, over here [1B]
 †δέχομαι receive [5D]
 *δή then, indeed (adds stress) [3E]
 δηλός η ὄν clear, obvious [1H]
 δηλώ show, reveal [1E-F]
 δημιουργικός ἡ ὄν technical, of a workman [18E]
 δημιουργός, ὁ craftsman, workman, expert, (2a) [18E]
 ἤμος, ὁ people [6B]; deme [8B] (2a)
 δήπου of course, surely [7D]
 *δῆτα then [6D]
 *διά (+ acc.) because of [2D]; (+ gen.) through [8C]; διὰ τί; why? [1G]
 διαβαίνω (διαβα-) cross [7H]
 διαβάλλω (διαβαλ-) slander [7A]
 διαβολή, ἡ slander (1a) [7C]
 διάκειμαι be in x (adv.) state, mood [16G]
 διακρίνω (διακρίνα-) judge between, decide [14D]
 διακλύω prevent [16F]
 διαλέγομαι converse [5A]
 διαλείπω (διαλιπ-) leave [16D]
 διανοέομαι intend, plan [5C]
 διάνοια, ἡ intention, plan (1b) [5C]
 διαπράττομαι (διαπράξ-) do, perform, act [13G]
 διατίθημι (διαθε-) dispose, put x (acc.) in y (adv.) state [17B]
 διατριβή, ἡ delay, pastime, discussion, way of life (1a) [17C]
 διατρίβω pass time, waste time [12H]
 διαφέρω differ from (gen.); make a difference; be superior to (gen.) [12B]
 διαφεύγω (διαφυγ-) get away, flee [17A]
 †διαφθείρω (διαφθειρα-) destroy; kill [4B]; corrupt [7C]
 διαφυγή, ἡ means of escape, flight (1a) [18B]
 διδάσκαλος, ὁ teacher (2a) [7E]
 †διδάσκω teach [5D]
 †δίδωμι (δο-) give, grant [10E]
 δίκην δίδωμι be punished, pay the penalty [13I]

διεξέρχομαι (διεξελεθ-) go through, relate (fut. διέξειμι) [16A]
 διέρχομαι (διελεθ-) go through, relate [2]
 διεφθάρμην plur. pass. of διαφθείρω [19A]
 διηγέομαι explain, relate, go through [14B]
 δικάζω be a juror; make a judgment [9C]
 δίκαιος ἄ ὄν just [5D]
 δικαιοσύνη, ἡ justice (1a) [18E]
 δικανικός ἡ ὄν judicial [12A]
 δικαστήριον, τό law-court (2b) [8B]
 δικαστής, ὁ juror, dikast (1d) [8B]
 δίκη, ἡ lawsuit; justice; penalty (1a) [5A]; fine, case [17C]
 δίκην δίδωμι be punished, pay the penalty [13I]
 δίκην λαμβάνω punish, exact one's due from (παρά + gen.) [5A]
 διοικέω administer, run [13F]
 δῖος ἄ ὄν godlike [20C]
 διότι because [5A]
 διώκω pursue [1C-D]; prosecute [9H]
 δο- aor. stem of δίδωμι [10E]
 δοκεῖ it seems a good idea to x (dat.) to do y (inf.); x (dat.) decides to - (inf.) [9A-E, 10A]
 δοκέω seem, consider (self) to be [7C]
 δόμοι, οἱ house, home (2a) [15A]
 δόξα, ἡ reputation, opinion (1c) [7A]
 δοῦλος, ὁ slave (2a) [4C]
 δουλόμαι enslave (for oneself) [2A-D]
 δούς δοῦσα δόν (δοντ-) aor. part. of δίδωμι [214]
 δράμα (δραματ-), τό play, drama (3b) [9A]
 δραχμή, ἡ drachma (coin) (pay for two days' attendance at ekklesia) (1a) [11B]
 †δράω (δρασα-) do, act [6D]
 †δύναμαι be able [7H]
 δύναμις, ἡ power, ability, faculty (3e) [18A]
 δυνατός ἡ ὄν able, possible [18B]
 δύο two [7H]
 δύω sink [1G]
 δυστυχής ἑς unlucky [5A]
 δῶκαν 3rd pl. aor. of δίδωμι
 δωρέω bestow, give as a gift [18C]
 δῶρον, τό gift, bribe (2b) [10B]

E

ἐ- augment (remove this and try again under stem of verb)

*ἐάν (+ subj.) if (ever) [14C]
 ἐαυτόν ἦν ὁ himself/herself/itself [7A]
 ἐάω allow [9F]
 ἐγγράφω enrol, enlist, register [13C]
 ἐγγυάω engage, promise [13A]
 ἐγγύς nearby [3C]; near + gen. [8C]
 ἐγκλείω shut in, lock in [9E]
 ἔγνω aor. of γινώσκω [209]
 ἐγώ I [1B]
 ἔγωγε I at least, for my part [1D]
 ἐδόθην aor. pass. of δίδωμι [228(i)]
 ἔδομαι fut. of ἐσθίω [9F]
 ἔδωκα aor. of δίδωμι [214]
 ἐθέλω (ἐθελησ-) wish, want [9H]
 ἔθεσαν 3rd pl. aor. of τίθημι [237]
 ἔθηκα aor. of τίθημι [237]
 ἔθος, τό manner, habit (3c) [13E]
 *εἰ if [6D]
 εἰ 2nd s. of εἰμί or εἶμι [44, 123]
 εἶσα aor. ἔαω [9F]
 εἰδείην opt. of οἶδα
 εἰδέναι inf. of οἶδα [152]
 εἶδον aor. of ὁράω [146]
 εἰδώς εἰδυῖα εἰδός (εἰδοτ-) knowing (part. of οἶδα) [7C]
 εἶεν very well, then! [11B]
 *εἴθε (+opt.) I wish that! would that! if only! [12G]
 εἰκός probable, reasonable, fair [12E]
 εἴκοσι(v) twenty [16F]
 εἰκότως reasonably, rightly [13G]
 εἰληφα perf. of λαμβάνω [13H]
 εἰλόμην aor. of αἰρέομαι [211]
 εἰμαρμένος η ὄν allotted, appointed [18C]
 εἵματα, τά clothes (3b) [20B]
 τεῖμι be [1J]
 τεῖμι I shall go (inf. ἵέναι; impf. ἦα I went) [7C]
 εἶναι to be (inf. of εἰμί) [152]
 εἶπ- aor. stem of λέγω [146]
 εἰπέ speak! tell me! [3C]
 εἶπον aor. of λέγω [146]
 εἶρηκα I have said (perf. act. of λέγω)
 εἶρημαι I have been said (perf. pass. of λέγω) [13H]
 εἰρήνη, ἡ peace (1a) [8C]
 εἰρήνην ἄγω live in, be at peace [8C]

*εἰς (+ acc.) to, into, onto [1G]
 εἷς μία ἔν (ἐν-) one [18E]
 εἰσαγγελία, ἡ impeachment (1b) [16G]
 εἰσαγγέλλω (εἰσαγγειλα-) impeach [16F]
 εἰσάγω (εἰσαγαγ-) introduce [12D]
 εἰσβαίνω I go onto, on board [1C-D]
 εἰσεληλυθώς υἱά ὅς (-οτ-) perf. part. of εἰσερχομαι
 εἰσελθ- aor. stem of εἰσερχομαι [5D]
 εἰσερχομαι (εἰσελεθ-) enter [5D]
 εἰσήγαγον aor. of εἰσάγω
 εἰσῆα impf. of εἰσερχομαι/εἴσειμι [161]
 εἰσηλθον aor. of εἰσερχομαι [146]
 εἰσιδ- aor. stem of εἰσοράω [1E-F]
 εἰσέναι inf. of εἰσερχομαι/εἴσειμι [152]
 εἰσιών οὔσα ὄν (-οντ-) part. of εἰσερχομαι/εἴσειμι [123]
 εἴσομαι fut. of οἶδα
 εἰσοράω (εἰσιδ-) behold, look at [20E]
 εἰσπεσ- aor. stem of εἰσπίπτω [15B]
 εἰσπίπτω (εἰσπεσ-) fall into, on [15B]
 εἰσφέρω (εἰσενεγκ-) bring, carry in [5A]
 εἶτα then, next [6C]
 εἴτε . . . εἴτε whether ... or [12B]
 εἶχον impf. of ἔχω
 ἐκ/ἐξ (+ gen.) out of [1G]
 ἕκαστος η ὄν each [14B]
 ἐκάτερος ἄ ὄν each /both (of two)
 ἐκβαλ- aor. stem of ἐκβάλλω [6A]
 ἐκβάλλω (ἐκβαλ-) throw out [6A]; divorce [13A]; break down, break open [17A]
 ἐκβληθεῖς εἷσα ἐν (-εντ-) aor. part. pass. of ἐκβάλλω
 ἐκδέχομαι receive in turn [7F]
 ἐκδίδωμι (ἐκδο-) give in marriage [13A]
 ἐκδο- aor. stem of ἐκδίδωμι [13A]
 ἐκδύομαι undress [10E]
 ἐκεῖ there [16G]
 ἐκεῖνος η ὁ that, (s)he [3C-E]
 ἐκεινοοί that there (pointing) [72]
 ἐκεῖσε there, (to) there [8A]
 ἐκκλησίᾱ, ἡ assembly, ekklesia (1b) [8B]
 ἐκπέμπω send out, divorce [13B]
 ἐκπεσ- aor. stem of ἐκπίπτω [13A]
 ἐκπίπτω (ἐκπεσ-) be thrown out, divorced [13A]
 ἐκπορίζω supply, provide [18B]
 †ἐκτίνω (ἐκτεισ-) pay [17C]

ἐκτρέχω (ἐκδραμ-) run out [9G]
 ἐκφέρω (ἐξεγενγκ-) carry out; (*often*: carry out for burial) [9F]
 ἐκφεύγω (ἐκφυγ-) escape [9E]
 ἐκφορέω carry off [17C]
 ἐκφυγ- aor. stem of ἐκφεύγω [92]
 ἐκὼν οὐσα ὄν (έκοντ-) willing(ly) [13C]
 ἔλαβον aor. of λαμβάνω [146]
 ἔλαθον aor. of λανθάνω [146]
 ἐλάττω ἐλάττω (ἐλάττω-) smaller; fewer; less [13I]
 ἔλαχον aor. of λαγχάνω
 ἔλεγχος, ὁ examination, refutation (2a) [14E]
 ἐλέγχω refute, argue against [14C]
 ἐλ- aor. stem of αἰρέω/ομαι [11C]
 ἐλευθερίᾱ, ἡ freedom (1b) [2]
 ἐλεύθερος ἄνδρ free [2D]
 ἐλευθερώ set free [2]
 ἐλήλυθα perf. of ἔρχομαι [14A]
 ἐλήφθην aor. pass. of λαμβάνω
 ἐλθέε come! (s.) [1G]
 ἐλθ- aor. stem of ἔρχομαι [2]
 ἔλιπον aor. of λείπω
 Ἑλλάς (Ἑλλάς-), ἡ Greece (3a) [14A]
 Ἑλλήν (Ἑλλήν-), ὁ Greek (3a) [1J]
 τέλπιζω hope, expect (+ fut. inf.) [9I]
 ἐλπὶς (ἐλπίδ-), ἡ hope, expectation (3a) [12I]
 ἔμαθον aor. of μανθάνω [146]
 ἐμαυτὸν ἦν myself [6D]
 ἐμβαίνω (ἐμβᾶ-) embark [3E]
 ἔμεινα aor. of μένω [135]
 ἐμειωτόν = ἐμαυτόν [19B]
 ἔμμεναι = εἶναι [20F]
 ἐμός ἢ ὄν my, mine [2C]
 ἐμπειρος ὄν skilled, experienced [1I]
 ἐμπεσ- aor. stem of ἐμπίπτω [7F]
 ἐμπίπτω (ἐμπεσ-) (ἐν) (εἰς) fall into, on, upon [7F]
 ἐμπόριον, τό market-place (2b) [1G]
 ἐμφανής ἐς open, obvious [13E]
 *ἐν (+dat.) in, on, among [1G]; (+ gen.) in the house of [19B]
 ἐν τούτῳ meanwhile [8A]
 ἐν- stem of εἰς one
 ἐναντίον (+gen.) opposite, in front of [8C]
 ἐνδον inside [5D]
 ἐνεγκ- aor. stem of φέρω [4B]
 ἔνειμι be in [5B]
 ἔνεκα (+gen.) because, for the sake of (*usually follows its noun*) [9G]
 ἐνέπεσον aor. of ἐμπίπτω
 ἐνέχυρον, τό security, pledge (2b) [16F]
 ἐνθα there [15B]; where [19F]
 ἐνθάδε here [9F]
 ἐνθυμέομαι take to heart, be angry at [16H]
 ἐνὶ = ἐν [20B]
 ἐνταῦθα (τὸ) here, at this/that point [9D]
 ἐντεῦθεν from then, from there [7B]
 ἐντίθημι (ἐνθε-) place in, put in [17B]
 ἐντυγχάνω (ἐντυχ-) meet with, come upon (+dat.) [9A-E] [12A]
 ἐξ = ἐκ
 ἐξάγω (ἐξαγαγ-) lead, bring out [9E]
 ἐξαίφνης suddenly [10B]
 ἐξαπατάω deceive, trick [9J]
 ἐξέβαλον aor. ἐκβάλλω
 ἐξεδόθην aor. pass. of ἐκδίδωμι [228(i)]
 ἐξέδωκα aor. act. of ἐκδίδωμι [214]
 ἐξελέγχω convict, refute, expose [13A]
 ἐξελθ- aor. stem of ἐξέρχομαι [9C]
 ἐξέρχομαι (ἐξελθ-) go out, come out [9C]
 ἔξεστι it is possible for x (dat.) to – (inf.) [9F]
 ἐξετάζω question closely [7C]
 ἐξευρ- aor. stem of ἐξευρίσκω [6C]
 ἐξευρίσκω (ἐξευρ-) find out [6C]
 ἐξήλθον aor. of ἐξέρχομαι [146]
 ἐξήνεγκα 1st aor. of ἐκφέρω [211]
 ἐξίνα inf. of ἐξέρχομαι/ἔξειμι [152]
 ἐξόν it being permitted, possible [16C]
 ἔξω (+gen.) outside [16A]
 ἔοικα seem; resemble (+dat.) [19D]
 ἔοικε it seems, is reasonable [16A]; it is right for (+ dat.) [14F]; [20B]
 ἐπαγγέλλω (ἐπαγγελια-) order [17D]
 ἔπαθον aor. of πάσχω [211]
 ἔπαινέω (ἐπαινέω-) praise, agree [7F]
 ἐπανελθ- aor. stem of ἐπανερχομαι [7H]
 ἐπανερχομαι (ἐπανελθ-) return [7H]
 ἐπανήλθον aor. of ἐπανερχομαι [146]
 ἐπεὶ since [8C]; when [9C]
 *ἐπειδάν (+ subj.) when(ever) [14C]
 ἐπειδὴ when [2D]; since, because [3C]
 ἐπείσέρχομαι (ἐπεισελθ-) attack [17A]
 ἔπειτα then, next [1A]

ἐπεῖτε when, since [19B]
 ἐπέρχομαι (ἐπελθ-) go against, attack [2]
 ἐπέσχον aor. of ἐπέχω
 ἐπέχω (ἐπισχ-) hold on, restrain, check [16B]
 *ἐπί (+acc.) against, at, to, to get [2D]; (+ gen.) on [8C]; in the time of [19D]; (+ dat.) at, near, on [16F]; for the purpose of [14A]
 ἐπιδείκνυμι (ἐπιδείξα-) prove, show, demonstrate [13C]
 ἐπιδημέω come to town, be in town [12I]
 ἐπιεικής ἐς reasonable, moderate, fair [16G]
 ἐπιθόμην aor. of πείθομαι
 ἐπιθυμέω desire, yearn for (+ gen.) [16B]
 ἐπικαλέομαι call upon (to witness) [4D]
 ἐπιλανθάνομαι (ἐπιλαθ-) forget (+gen.) [12G]
 ἐπιμέλεια, ἡ concern, care (1b) [14E]
 ἐπιμελέομαι care for (+ gen.) [13B]
 ἐπιμελής ἐς careful [14B]
 ἐπισκοπέομαι (ἐπισκεψα-) review [18A]
 τέπισταμαι know how to (+ inf.); understand [9J]
 ἐπισχ- aor. stem ἐπέχω [16B]
 ἐπιτήδειος ἄνδρ suitable, useful for [16B]
 ἐπιχειρέω undertake, set to work [18D]
 ἔπομαι (σπ-) follow (+dat.) [7G]
 ἔπος, τό word (3c) (uncontr. pl. ἔπεα) [19C]
 ἐρ- see ἐρωτάω or ἐρέω [3A]
 ἐργάζομαι work, perform [12I]
 ἔργον, τό task, job (2b) [1G]
 ἐρέω fut. of λέγω [9A-E]
 ἐρήμος ὄν empty, deserted, devoid of [13B]
 ἔρχομαι (ἐλθ-) go, come [2]
 ἔρωτάω (ἐρ-) ask [3A]
 ἐς = εἰς [20B]
 ἐσθής (ἐσθητ-), ἡ clothing (3a) [18D]
 ἔσθίω (φαγ-) eat [9F]
 ἐσθλός ἢ ὄν fine, noble, good [15C]
 ἔσομαι fut. of εἶμι (be) (3rd s. ἔσται) [122]
 ἐσπόμην aor. of ἔπομαι [7G]
 ἔσσι = εἶ you (s.) are [20E]
 ἔσται 3rd s. fut. of εἶμι (be) [122]
 ἔσταν they stopped (3rd pl. aor. of ἵσταμαι)
 ἐστερημένος ἢ ὄν perf. part. pass. of στερέω [19B]
 ἐστηκώς ὑἷα ὄς (-οτ-) standing (perf. part. of ἵσταμαι)
 ἔσχατος ἢ ὄν worst, furthest, last [12D]
 ἔσχον aor. of ἔχω [146]
 ἐταίρᾱ, ἡ prostitute, courtesan (1b) [12F]
 ἐταῖρος, ὁ male companion (2a) [12F]
 ἕτερος ἄνδρ one (or the other) of two [6D]
 ἕτερος . . . ἕτερον one . . . another [12A]
 ἔτι still, yet [3D]
 ἔτι καὶ νῦν even now, still now [4A]
 ἐτοῖμος ἢ ὄν ready (to) (+ inf.) [8C]
 ἔτος, τό year (3c) [17D]
 ἐτραπόμην aor. of τρέπομαι
 ἔτυχον aor. of τυγχάνω [146]
 εὖ well [3B]
 εὖ ποιέω treat well, do good to [12C]
 εὖ πράττω fare well, be prosperous [19E]
 εὐδαίμων εὐδαιμον (εὐδαιμον-) happy, rich, blessed by the gods [8B]
 εὐθύς at once, straightaway [7F]; straight towards (+ gen.) [16A]
 εὖνοια, ἡ good will (1b) [12B]
 εὖνους οὖν well-disposed [11B]
 εὐπλόκαμος ὄν with pretty hair [20F]
 εὐπορίᾱ, ἡ abundance, means (1b) [18C]
 εὐπρεπής ἐς seemly, proper, becoming [15A]
 εὕρ- aor. stem of εὕρισκω [7C]
 εὕρηκα perf. of εὕρισκω
 τεύρίσκω (εὕρ-) find, come upon [7C]
 εὐρύς εἶα ὅ broad, wide [20G]
 εὐσεβέω act righteously [13I]
 εὐτυχής ἐς fortunate, lucky [15B]
 εὖφρων εὖφρον well-disposed [4A-B]
 εὐχή, ἡ prayer (1a) [3E]
 εὐχομαι pray [3E]
 ἐφ' = ἐπί
 ἐφάνην aor. of φαίνομαι
 ἔφην impf. of φημί [168]
 ἐφοπλίζω equip, get ready [20B]
 ἐφ' ὅν be naturally (aor. of φῶμαι) [13H]
 ἐχθρᾱ, ἡ enmity, hostility (1b) [12C]
 ἐχθρός, ὁ enemy (2a) [12C]
 ἐχθρός ἄνδρ hostile, enemy [12C]
 τεῖχω (σχ-) have, hold [1G]; (+adv.) be in x [adv.] condition [13B]
 ἐν νῷ ἔχω have in mind, intend [6A]
 ἐών=ὄν being [19B]
 ἐώρα 3rd s. impf. of ὁράω
 ἔως, ἡ dawn [20B]
 *ἔως (+ ἄν + subj.) until [16G]; until, while (+ ind.); (+ opt.) until [17A]
 ἐωυτόν=ἐαυτόν [19B]

Z

Zeús (Δι-), ó Zeus (3a) [3C-E]
 ζημιᾶ, ἡ fine (1b) [13A]
 ζημιόω fine, penalise, punish [16F]
 ζητέω look for, seek [3D]
 ζῶον, τό animal, creature, living thing (2b) [18B]

H

ἡ – *augment* (if not under ἡ – look under ἄ – or ἔ –)

ἢ or [1J]; than [7A]
 ἦ 1st s. impf. of εἰμί (be) [110]
 ἦ or [20E]
 ἦ δ' ὅς he said [7D]
 ἦα impf. of ἔρχομαι/εἶμι [161]
 ἡγεμών (ἡγεμον-), ó leader (3a) [8A]
 ἡγέομαι lead (+dat.) [8C]; think, consider [8A]
 ἡδέ and [20F]
 ἦδει 3rd s. past of οἶδα [167]
 ἦδσαν 3rd pl. past οἶδα [167]
 ἡδέως with pleasure, happily [2A]
 ἦδη by now, now, already [2A]
 ἦδη past of οἶδα [167]
 ἡδιστος most pleasant (sup. of ἡδύς) [11C]
 ἡδῶμαι enjoy, be pleased with (+dat.) [7D]
 ἡδονή, ἡ pleasure (1a) [8C]
 ἡδύς εἶα ὁ agreeable, pleasant (sup. ἡδιστος) [5A]
 ἥκιστα least of all, no, not [16H]
 ἦκω have come, come [11A]
 ἦλθον aor. of ἔρχομαι/εἶμι [146]
 ἥλιος, ó sun (2a) [6C]
 ἦμαρ (ἡματ-), τό day (3b) [20E]
 ἡμεῖς we [1C]
 ἦμεν 1st pl. impf. of εἰμί [110]
 ἡμέρᾱ, ἡ day (1b) [9A-E]
 ἡμέτερος ἄ on our [1G]
 ἡμίονος, ó mule (2a) [9E]
 ἦν 3rd s. impf. of εἰμί [110]
 ἦν δ' ἐγώ I said [7D]
 ἦνεγκον aor. of φέρω [211]
 ἠπιστάμην impf. of ἐπίσταμαι [13A]
 Ἡρακλῆς, ó Herakles (3d uncontr.) [8C]
 ἠρόμην aor. of ἐρωτάω [194]
 ἦσαν 3rd pl. impf. of εἰμί [110]
 ἦσθα 2nd s. impf. of εἰμί [110]
 ἠσθόμην aor. of αἰσθάνομαι

ἡσυχάζω be quiet, keep quiet [2C]
 ἡσυχία, ἡ quiet, peace (1b) [2]
 ἡσυχος ἡ on quiet, peaceful [9B]
 ἦτε 2nd pl. impf. of εἰμί or 2nd pl. subj. of εἰμί
 ἥττων ἥττον (ἥττον-) lesser, weaker [6D]
 ἠὔρον aor. of εὐρίσκω [146]
 ἠώς, ἡ (=ἔως, ἡ) dawn (acc. ἡῶ; gen. ἠοῦς; dat. ἠοῖ) [20B]

Θ

θάλαμος, ó bedchamber (2a) [15B]
 θάλαττα, ἡ sea (1c) [1G]
 θαν- aor. stem of θνήσκω [15A]
 θάνατος, ó death (2a) [9I]
 θαυμάζω wonder at [6B]
 θε- aor. stem of τίθημι [6C]
 θεᾶ, ἡ goddess (1b) [2]
 θεᾶομαι watch, gaze at [3B]
 θεᾶτής, ó spectator, (pl.) audience (1d) [9A]
 θεῖος ἄ on divine [18D]
 θεῖτο 3rd s. aor. opt. of τίθεμαι [237]
 θέμενος ἡ on aor. part. of τίθεμαι [237]
 θεός, ó ἡ god (2a) [4B]
 θεραπαινᾶ, ἡ maidservant (1c) [17A]
 θεραπεύω look after, tend [13C]
 θεραπῶν (θεραποντ-), ó servant (3a) [17B]
 θές place! set! put! (aor. imper. [s.] of τίθημι) [237]
 θέσθαι aor. inf. of τίθεμαι [237]
 θέω run [19F]
 θῆκε(v) 3rd s. aor. of τίθημι (*no augment*)
 θηρίον, τό beast (2b) [18D]
 θήσεσθε 2nd pl. fut. of τίθεμαι [237]
 θνήσκω (θαν-) die [15A]
 θνητός ἡ óν mortal [4B]
 θορυβέω make a disturbance, din [11A]
 θόρυβος, ó noise, din, clamour, hustle and bustle (2a) [3B]
 θυγάτηρ (θυγατ(ε)ρ-), ἡ daughter (3a) [12D]
 θυμός, ó heart; anger (2a) [20C]
 θύρᾱ, ἡ door (1b) [3D]
 θυσία, ἡ sacrifice (1b) [3E]
 θύω sacrifice [3E]
 θώμεθα 1st pl. aor. subj. of τίθεμαι
 θωπεύω flatter [12C]

I

ἱατρικός ἡ óν medical, of healing [18E]
 ἱατρός, ó doctor (2a) [17D]
 ἰδ- aor. stem of ὁράω [1E-F]
 ἰδιώτης, ó layman, private citizen (1d) [18E]
 ἴδον 1st s. aor. of ὁράω (*no augment*)
 ἰδοὺ look! here! hey! [3A]
 ἰέναι inf. of ἔρχομαι/εἶμι [152]
 ἱερά, τά rites, sacrifices (2b) [13E]
 ἱερόν, τό sanctuary (2b) [4C]
 ἴθι imper. s. of ἔρχομαι/εἶμι [201]
 ἱκανός ἡ óν sufficient; able to (+ inf.) [18B]; capable of (+ inf.) [14D]
 ἱκάνω come, come to/upon (+ acc.) [20D]
 ἱκετεύω beg, supplicate [13F]
 ἱκέτης, ó suppliant (1d) [4C]
 ἴκνέομαι (ἱκ-) come to, arrive at [20E]
 ἱκόμην aor. of ἱκνέομαι
 ἱμάτιον, τό cloak (2b) [12A]
 ἴμεν = ἰέναι [20D]
 *ἵνα (+subj./opt.) in order to/that [16D]; (+indic.) where
 ἵππος, ó horse (2a) [5A]
 ἰσᾶσι(v) 3rd pl. of οἶδα [44]
 ἴσμεν 1st pl. of οἶδα [44]
 ἴστε 2nd pl. imperative of οἶδα [44, 201]
 ἴσστημι (στησ-) set up, raise
 ἵσταμαι (στα-) stand [15A]
 ἰσχυρός ἄ óν strong, powerful [13H]
 ἴσως perhaps [7A]
 ἴω subj. of ἔρχομαι/εἶμι [279]
 ἰών ἰοῦσα ἰόν (ιοντ-) part. of ἔρχομαι/εἶμι [123]

K

κάδ = κατά [20G]
 καθαίρω (καθηρα-) cleanse, purify [19F]
 καθέστηκα I have been put (perf. of καθίσταμαι) [13H]
 καθεστώς ὡσα ὅς (καθεστωτ-) having been made (perf. part. of καθίσταμαι)
 καθεύδω sleep [3D]
 ἱκάθημαι be seated [16B]
 καθίζομαι sit down [9C]
 καθίζω sit down [9C]

καθίσταμαι (καταστα-) be placed, put, made [12D]
 καθίστημι (καταστησ-) set up, make, place, put
 x (acc.) in (εἰς) γ [12D]
 καθοράω (κατιδ-) see, look down on [8A]
 *καί and [1A]; also [1B], even
 *τε ... καί both A and B
 *καί γάρ in fact; yes, certainly [12C]
 *καί δὲ and really; as a matter of fact; look! let us suppose [13A]
 *καί δὲ καί moreover [5D]
 *καί μὲν what's more; look! [12B]; yes, and; and anyway
 καίπερ although (+part.) [6A]
 *καίτοι and yet [10D]
 κακοδαίμων κακόδαιμον (κακοδαιμον-) unlucky, dogged by an evil daimon [4A-B]
 κακός ἡ óν bad, evil, cowardly, mean, lowly [1G]
 κακὰ (κακῶς) ποιέω treat badly, do harm to [5B]
 κακῶς badly, evilly [1E-F]
 καλεσα- aor. stem of καλέω
 ἱκαλέω (καλεσα-) call, summon [3D]
 κάλλιστος ἡ on most (very) fine, good, beautiful [2C]
 καλός ἡ óν beautiful, good [1A-B]
 καλῶς well, finely, beautifully [1E-F]
 κάρη (καρητ-), τό head (Attic κάρᾱ [κρατ-], τό [3b]) [20G]
 *κατά (+acc.) in, on, by, according to [3C]; down, throughout, in relation to [12B]; (+ gen.) below [15A]; down from, against [20G]
 καταβαίνω (καταβα-) go down, come down [1C-D]
 καταδικάζω condemn; convict x (gen.) of γ (acc.) [9I]
 καταδίκη, ἡ fine (1a) [16H]
 καταθε- aor. stem of κατατίθημι [12I]
 καταθνήσκω (καταθαν-) die away [15A]
 κατακλίνομαι lie down [10D]
 καταλαβ- aor. stem of καταλαμβάνω [7H]
 καταλαμβάνω (καταλαβ-) overtake, come across, seize [7H]
 καταλέγω (κατειπ-) recite, list [12G]
 καταλείπω (καταλιπ-) leave behind, bequeath [14A]
 καταλήψομαι fut. of καταλαμβάνω
 καταλύω bring to an end, finish [10A]

καταμαρτυρέω give evidence against (gen.) [13D]
 καταστάς ἄσα ἄν (καταστάντ-) being placed, put (aor. part. of καθίσταμαι) [231]
 καταστήναι to be put (aor. inf. of καθίσταμαι) [232]
 καταστήσομαι fut. of καθίσταμαι [232]
 κατατίθημι (καταθε-) put down, pay, perform [121]
 καταφέρω (κατενεγκ-) carry down [17C]
 καταφρονέω despise, look down on (+ gen.) [12E]
 κατεγγυάω demand securities from (+ acc.) [13A]
 κατέλαβον aor. of καταλαμβάνω [146]
 κατέλειπον aor. of καταλείπω
 κατέστην I was put (aor. of καθίσταμαι)
 κατέστησα I put (aor. of καθίσταμαι)
 κατηγορέω prosecute x (gen.) on charge of y (acc.) [9H]
 κατηγορία, ἡ speech for the prosecution (1b) [9H]
 κατήγορος, ὁ prosecutor (2a) [12B]
 καταθάνων aor. part. of καταθνήσκω
 κατιδ- aor. stem of καθοράω [8A]
 κάτω below [11A]
 κε (κεν) = ἄν (*enclitic*) [20A]
 τίκεται lie, be placed, be made [17B]
 κείνος η ο = ἐκεῖνος [20E]
 κέλευσαν 3rd pl. aor. of κελεύω (*no augment*)
 κέλευσε 3rd s. aor. of κελεύω (*no augment*)
 κελευστής, ὁ boatswain (1d) [3D]
 κελεύω order [3E]
 κεν = κε [20A]
 κεφαλή, ἡ head (1a) [6A]
 κήρυξ (κηρυκ-), ὁ herald (3a) [4D]
 κηρύττω announce, proclaim [11A]
 κινδυνεύω be in danger, run a risk; be likely to (+ inf.) [17C]
 κίνδυνος, ὁ danger (2a) [3A]
 κλαίω (κλαυσ-) weep [15C]
 κλείω close, shut [17A]
 κλέπτω, ὁ thief (1d) [9I]
 ἔκλεπτο steal [6D]
 κληθεὶς εἶσα ἐν (κληθεντ-) aor. part. pass. of καλέω
 κλοπή, ἡ theft (1a) [18C]
 κλύον 3rd pl. aor. of κλύω (*no augment*)
 κλύετε 2nd pl. imper. of κλύω

κλύω hear [15A]
 κοινός ἢ ὄν common, shared [16D]
 κοῖος = ποῖος
 κολάζω punish [5B]
 κομίζομαι collect [16D]
 ἑκτόπτω knock (on); cut [5D]
 κόραξ (κορακ-), ὁ crow (3a) [8A]
 βάλλ' εἰς κόρακας go to hell! [6A]
 κόρη, ἡ maiden, girl, daughter (1a) [13A]
 κόσμος, ὁ decoration, ornament; order; universe (2a) [15A]
 κοτε = ποτε
 κου = που [19F]
 κόρη, ἡ = κόρη, ἡ girl, daughter (1a) [20A]
 κρατέω hold sway, power over (+ gen.) [4A]
 κρείττων κρείττον (κρείττον-) stronger, greater [6D]
 κρίνω (κρίνα-) judge, decide [13F]
 κρίσις, ἡ judgment, decision; dispute; trial (3e) [16F]
 ἑκτάσσομαι acquire, get, gain [15B]
 ἑκτείνω (κτεῖνα-) kill [18E]
 κτήμα (κτηματ-), τό possession (3b) [7H]
 κυβερνήτης, ὁ captain, helmsman (1d) [1G]
 κύριος ἄ ὄν able, with power, sovereign, by right [14A]
 κύων (κυν-), ὁ dog (3a) [9H]
 κωλύω prevent, stop [4B]
 πως = πως

Λ

λαβ- aor. stem of λαμβάνω [3C]
 ἑλαγχάνω (λαχ-) obtain by lot; run as a candidate for office [13C]
 δίκην λαγχάνω bring suit against
 λαθ- aor. stem of λαμβάνω [4D], [9A-E]
 Λακεδαιμόνιος, ὁ Spartan (2a) [3C]
 λαμβάνομαι (λαβ-) take hold of (+ gen.) [8C]
 ἑλαμβάνω (λαβ-) take, capture [3C]
 δίκην λαμβάνω punish, exact one's due from (παρά + gen.)
 λαμπάς (λαμπαδ-), ἡ torch (3a) [3A-B]
 ἑλανθάνω (λαθ-) escape notice of x (acc.) -ing (nom. part.) [4D]
 λαός, ὁ people, inhabitant (2a) [20F]
 λαχ- aor. stem of λαγχάνω [13C]

ἑλέγω (εἶπ-) speak, say, tell, mean [1G]
 ἑλείπω (λιπ-) leave, abandon [13C]
 ἑλέθη 3rd s. perf. of λαμβάνω
 λέμβος, ὁ boat, life-boat (2a) [1G]
 ληφθ- aor. pass. stem of λαμβάνω
 λήψομαι fut. of λαμβάνω
 λίθος, ὁ stone (2a) [11C]
 λιμήν (λιμεν-), ὁ harbour (3a) [3A-B]
 λιπ- aor. stem of λείπω
 λίσσομαι beseech [20D]
 λογίζομαι calculate, reckon, consider [7B]
 λογισμός, ὁ calculation (2a) [13B]
 λόγος, ὁ story, tale [2C]; speech, word [3C]; reason, argument [5D] (2a)
 λοιπός ἢ ὄν left, remaining [17B]
 λούω wash (mid. wash oneself) [20F]
 λύω release [6A]

M

μά by! (+ acc.) [4C]
 μαθ- aor. stem of μαθάνω [3C]
 μαθήσομαι fut. of μαθάνω
 μαθητής, ὁ student (1d) [5D]
 μακρός ἄ ὄν large, big, long [15A]
 μάλα very, quite, virtually [16H]
 μάλιστα (μάλα) especially, particularly; yes [4B]
 μάλλον (μάλα) ... ἢ more, rather than [13I]
 μαθάνω (μαθ-) learn, understand [3C]
 μαρτυρέω give evidence, bear witness [13D]
 μαρτυρία, ἡ evidence, testimony (1b) [12G]
 μαρτύρομαι invoke, call to witness [19F]
 μάρτυς (μαρτυρ-), ὁ witness (3a) [9H]
 μάχη, ἡ fight, battle (1a) [7G]
 ἑμάχομαι (μαχεσ-) fight [2]
 μέγας gen. s. m. of μέγας
 μέγας μεγάλη μέγα (μεγαλ-) great, big [3C-E]
 μέγεθος, τό size (3c) [20E]
 μέγιστος η ὄν greatest (sup. of μέγας) [8B]
 μέθες 2nd s. aor. imper. of μεθίημι [318]
 μεθίημι (μεθε-) allow, let go [19D]
 μεῖζων μεῖζον (μειζον-) greater (comp. of μέγας) [8B]
 μέλας αἶνα ἄν (μελαν-) black [9D]
 ἑμέλει x (dat.) is concerned about (+ gen.) [14C]
 ἑμέλλω be about to (+ fut. inf.); hesitate; intend (+ pres. inf.) [9J]
 μέφομαι blame, criticise, find fault with (+ acc. or dat.) [10D]
 *μέν ... δέ on one hand ... on the other [1E]
 *μέντοι however, but [7G]
 ἑμένω (μεινα-) remain, wait for [1C-D]
 μέρος, τό share, part (3c) [9H]
 *μετά (+ acc.) after [7H]; (+ gen.) with [8C]; (+ dat.) among, in company with [20B]
 μεταυδάω speak to [20G]
 μετελθ- aor. stem of μετέρχομαι [16F]
 μετέρχομαι (μετελθ-) send for, chase after [16F]; go among (+ dat.); attack (+ dat. or μετά + acc.) [20G]
 μετέχω share in (+gen.) [14B]
 μετήμι = μεθίημι [19D]
 μέτριος ἄ ὄν moderate, reasonable, fair [16F]
 *μή (+imper.) don't! [1C]; not [7C]; (+aor. subj.) don't! [16B]
 μηδαμῶς not at all, in no way [10D]
 *μηδέ ... μηδέ neither ... nor [12A]
 μηδεὶς μηδεμία μηδέν (μηδεν-) no, no one [10E]
 μηκέτι no longer [9E]
 *μήτε ... μήτε neither ... nor [11B]
 μήτηρ (μητρ(ε)ρ-), ἡ mother (3a) [10D]
 μηχανάομαι devise, contrive [18A]
 μηχανή, ἡ device, plan (1a) [10A]
 μιάρως ἄ ὄν foul, polluted [9E]
 μικρός ἄ ὄν small, short, little [12F]
 ἑμνησκόμαι (μνησθ-) remember, mention [17D]
 μιν him, her (acc.) (*enclitic*) [19A]
 μῖσός hate [4D]
 μισθός, ὁ pay (2a) [14A]
 μῖσος, τό hatred (3c) [13B]
 μνᾶ, ἡ mina (100 drachmas) (1b) [13A]
 μνεῖα, ἡ mention (1b) [12G]
 μνημονεύω remember [12G]
 μνησθ- aor. stem of μνησκόμαι [17D]
 μόνος η ὄν alone [8C]
 μόνον only, merely [8C]
 οὐ μόνον ... ἀλλὰ καὶ not only ... but also [12C]
 μῦθος, ὁ word, story (2a) [20B]
 μῶν surely not? [8B]
 μῶρος ἄ ὄν stupid, foolish [11I]

N

ναί yes [11]
 ναυμαχία, ή naval battle (1b) [2]
 ναύς, ή ship (3 irr.) [1J]; [3C-E]
 ναύτης, ό sailor (1d) [1A-B]
 ναυτικός ή όν naval [3C]
 νεανίας, ό young man (1d) [5B]
 νεανίσκος, ό young man (2a) [7D]
 νεηνίης, ό = νεανίας, ό [19C]
 νειμα- aor. stem of νέμω [18A]
 νεκρός, ό corpse (2a) [4B]
 νέμω (νειμα-) distribute, allot, assign [18A]
 νέος α on young [5B]
 νεώριον, τό dockyard [1A-B]
 νή by! (+acc.) [4A]
 νήσος, ή island (2a) [3A]
 νθρωπε = άνθρωπε
 νικάω win, defeat [2B]
 νίκη, ή victory, conquest (1a) [2]
 νοέω plan, devise [20C]; think, mean, intend, notice [7B]
 νομή, ή distribution (1a) [18C]
 νομίζομαι be accustomed [19B]
 †νομίζω acknowledge, think x (acc.) to be y (acc. or acc. + inf.) [7G]
 νόμος, ό law, convention (2a) [4B]
 νοσέω be sick [13C]
 νόσος, ή illness, plague, disease (2a) [4B]
 νοϋς, ό (νόος, contr.) mind, sense (2a) [5C]
 έν νϋ έχω have in mind, intend [6A]
 νυ = νυν [20C]
 νυν now, then (enclitic) [8C]
 νϋν now [1G]
 νύξ (νυκτ-), ή night (3a) [3A-B]

Ξ

ξεῖνος = ξένος
 ξένη, ή foreign woman (1a) [12D]
 ξένος, ό foreigner, guest, host (2a) [4C]

Ο

ό ή τό the [1A-B]; in Ionic = he, she, it [20D]
 ό αυτός the same [176]
 ό δέ and/but he [11C]

ό μέν... ό δέ one... another [8C]
 ὅ τι; what? (sometimes in reply to τί;) [9F]
 ὅδε ήδε τόδε this here [9J]
 ὀδὶ this here (pointing)
 ὀδοιπόρος, ό traveller (2a) [11B]
 ὁδός, ή road, way (2a) [11B]
 ὅθεν from where [5C-D]; [16C]
 οἱ = αὐτῷ to him, her (dat.) (Ionic) [19A]
 οἷ (to) where [5C-D] [13E]
 οἶδα know [1J]
 χάριν οἶδα be grateful to (+ dat.) [16B]
 οἰκάδε homewards [3B]
 οἶκε = ἔοικε resemble, be like (+ dat.) [19D]
 οἰκεῖος, ό relative (2a) [13B]
 οἰκεῖος α on related, domestic, family [13B]
 οἰκέτης, ό house-slave (1d) [5B]
 οἰκέω dwell (in), live [7H]
 οἶκημα (οἰκηματ-), τό dwelling (3b) [18C]
 οἶκησις, ή dwelling (3e) [4A-B]
 οἰκία, ή house (1b) [3B]
 οἰκία, τά palace (2b) [19F]
 οἰκίδιον, τό small house (2b) [12I]
 οἶκοι at home [3D]
 οἰκόνδε home, homewards [20E]
 οἶκος, ό household, house (2a) [15C]
 οἰκός = εἰκός reasonable [19F]
 οἰκτίρω (οἰκτῖρα-) pity [8B]
 †οἶμαι think [7C]
 οἶμοι alas! oh dear! [1F]
 οἶος α on what a! what sort of a! [10C]
 οἶός τ' εἰμί be able to (+inf.) [12D]
 οἶχομαι be off, depart [17B]
 ὀκόθεν = ὀπόθεν [19B]
 ὀλ- aor. stem ὀλλῦμαι [11B]
 ὀλεσα- aor. stem of ὀλλῦμι [11B]
 ὀλίγος η on small, few [4A]
 ὀλίγῳρος ον contemptuous [14B]
 ὀλλῦμαι (aor. ὠλόμην) be killed, die, perish [11B]
 †ὀλλῦμι (ὀλεσα-) destroy, kill [11B]
 ὅλος η on whole of [5A]
 ὀλοφῦρομαι lament [4D]
 †ὀμνῦμι (ὀμοσ-) swear [13C]
 ὅμοιος α on like, similar to (+dat.) [9E]
 ὀμολογέω agree [7E]
 ὀμόνοια, ή agreement, harmony (1b) [2]
 ὅμως nevertheless, however [9F]

ὄνειρος, ό dream (2a) [19A]
 ὄνομα (ὀνοματ-), τό name (3b) [9B]
 ὀξύς εἶα ύ sharp, bitter, shrill [11C]
 ὄπλα, τά weapons, arms (2b) [3B]
 ὀπόθεν from where [5C-D]; [19B]
 ὅποι to where [5C-D]
 ὅποιος α on of what kind [13E]
 ὀπόσος η on how many, how great [6C]
 *ὅπότεν whenever (+ subj.) [16D]
 *ὅποτε when [5C-D]; whenever (+opt.) [16E]
 ὅπου where [5C-D, 6B]
 *ὅπως how (answer to πῶς;) [11A]; how (indir. q.) [5C-D]
 (+ fut. ind.) see to it that [12G]
 (+subj. or opt.)= ἵνα in order to/that [18B]
 †ὀράω (ἰδ-) see [1E-F]
 ὀργή, ή anger (1a) [13B]
 ὀργίζομαι grow angry with (+ dat.) [12H]
 ὄρεος = ὄρους gen. of ὄρος, τό
 ὀρθός ή όν straight, correct, right [4C]
 ὄρκος, ό oath (2a) [12B]
 ὀρμάομαι charge, set off [17A]
 ὄρος, τό mountain (3c) [19F]
 ὅς ή ὅ who, what, which [10E]
 ὅσος η on how great! [2B]; as much/many as [11B]
 ὅσπερ ἥπερ ὅπερ who/which indeed [10E]
 ὅστις ἥτις ὅτι who(ever), which(ever) [10E]
 *ὅταν (+ subj.) whenever [14E]
 ὅτε when [5C-D, 6A]
 ὅτι that [1H]; because [9J]
 *οὐ (οὐκ, οὐχ) no, not [1C]
 οὐ μόνον ... ἀλλά καί not only ... but also [12C]
 οὐ where (at) [16D]
 οὐδαμῶς in no way, not at all [10A]
 οὐδέ and not, not even [3C]
 οὐδέν nothing [1D]
 οὐδεὶς οὐδεμία οὐδέν (οὐδεν-) no, no one, nothing [4A-B]
 οὐδέποτε never [5C]
 οὐδέπω not yet [5A]
 οὐκ=οὐ no, not [1C]
 οὐκέτι no longer [2D]
 *οὐκοῦν therefore [7E]
 *οὐκουν not. ... therefore [7E]
 *οὖν so, then, really, therefore [1D]
 οὖνομα = ὄνομα, τό [19B]

οὔπερ where [17A]
 οὔποτε never [15C]
 οὔπω not yet [5A]
 οὐρανός, ό sky, heavens (2a) [6B]
 οὐσία, ή property, wealth (1b) [16D]
 *οὔτε ... οὔτε neither ... nor [5D]
 οὔτις (οὔτιν-) no one [15C]
 οὔτος αὕτη τοῦτο this; (s)he, it [3C-E]
 οὔτος hey there! you there! [6D]
 οὔτοσι this here (pointing) [3A-E]
 οὕτως/οὕτω thus, so; in this way [2D]
 οὐχ = οὐ [1C]
 †ὀφείλω owe [5A]
 ὀφθαλμός, ό eye (2a) [20E]
 ὄφρα (+subj./opt.) = ἵνα (+ind./subj./opt.) [20G]; while, until
 ὀφρύς, ή eyebrow (3h) [6A]
 ὄψις, ή vision, sight (3e) [19D]

Π

παθ- aor. stem of πάσχω [4D]
 πάθος, τό suffering, experience (3c) [8B]
 παιδίον, τό child, slave (2b) [9I]
 παιδοποιέομαι beget, have children [12F]
 παίζω play, joke at (πρός + acc.) [1H]
 παῖς (παιδ-), ό, ή child; slave (3a) [3A-B]
 πάλαι long ago [19F]
 παλαιός α όν ancient, of old, old [13B]
 πάλιν back, again [7H]
 πανταχοῦ everywhere [8B]
 παντελῶς completely, outright [14D]
 *πάνυ very (much); at all [6D]
 *πάνυ μέν οὖν certainly, of course [16B]
 πανύστατος η on for the very last time [15A]
 πάρα = πάρεστι(ν) [19E]
 πάρ = παρά [20G]
 *παρά (+ acc.) along, beside [2A]; against, to; compared with; except [12D]
 (+gen.) from [9I]
 (+dat.) with, beside, in the presence of [10B]
 πάρα=πάρεστι it is possible for (+dat.) [19E]
 παραίγνομαι (παραγεν-) be present, turn up at (+ dat.) [17B]
 παραδίδωμι (παραδο-) hand over [16C]
 παραδώσειν fut. inf. of παραδίδωμι [214]
 παραιτέομαι beg [18A]

παράκειται lie, be placed beside (+ dat.) [17B]
 παραλαβ- aor. stem of παραλαμβάνω [12I]
 παραλαμβάνω (παραλαβ-) take, receive from [12I]; undertake [19D]
 παρασκευάζω prepare, equip [16C]
 παρασκευή, ἡ preparation, equipping; force (1a) [11C]
 παρᾶσχ- aor. stem of παρέχω [9E]
 παρεγνόμην aor. of παραγίνομαι [17B]
 πάρειμι be at hand, be present (+dat.) [7B]
 παρέλαβον aor. of παραλαμβάνω [146]
 παρελθ- aor. stem of παρέρχομαι [11A]
 παρέρχομαι (παρελθ-) pass. go by, come forward [11A]
 πάρεστι it is possible for (+ dat.) [19E]
 παρέχω (παρᾶσχ-) give to, provide [9E]
 πρᾶγματα παρέχω cause trouble (to) [9E]
 παρθένος, ἡ maiden (2a) [20G]
 Παρθενών, ὁ the Parthenon (3a) [1A-B]
 πάρτε 2nd pl. imper. of παρέρχομαι/πάρειμι [20I]
 παρίων οὐσα ὄν (-οντ-) part. of παρέρχομαι [123]
 παροράω (παρίδ-) notice [19D]
 παρών οὐσα ὄν (παροντ-) part. of πάρειμι [87]
 πᾶς πᾶσα πᾶν (παντ-) all [9G]
 ὁ πᾶς the whole of [9G]
 τᾶσχω (παθ-) suffer, experience [4D]
 πατήρ (πατ(ε)ρ-), ὁ father (3a) [5A]
 πατρίς (πατριδ-), ἡ fatherland (3a) [3A-B]
 πατρῷος ᾧ on ancestral, of one's father [15A]
 παύομαι stop, cease (+ part.) [4D]; cease from (+gen.) [10D]
 παύω stop x (acc.) from y (ἐκ + gen.); stop x (acc.) doing y (acc. part.) [5B]
 πείθομαι (πιθ-) trust, obey [5B]; believe [6B] (+dat.)
 πείθω persuade [5D]
 πειράομαι (πειρᾶσα-) test, try [7C]
 πείσομαι fut. of πάσχω or πείθομαι [211]
 πέμπω send [8A]
 πένης (πενητ-) poor man (3a); (adj.) poor [12G]
 πενία, ἡ poverty (1b) [12D]
 πενήκοντα fifty [17B]
 *περί (+acc.) about, concerning [1I]
 (+ gen.) about, around [8C]
 (+dat.) in, on [20E]; about [18E]
 περιφανής ἐς very clear, obvious [13D]

πεσ- aor. stem of πίπτω [2B]
 πέφυκα tend naturally to (perf. of φύομαι) [13H]
 πηδάω leap, jump [6C]
 πιθ- aor. stem of πείθομαι [5B]
 πίνω (πι-) drink [17B]
 πίπτω (πεσ-) fall, die [2B]
 πιστεύω trust (+dat.) [12C]
 πιστός ἡ ὄν reliable, trustworthy, faithful [17A]
 πλείστος ἡ ὄν very much, most (sup. of πολὺς) [16D]
 πλέον more (adv.) (comp. of πολὺς) [16G]
 πλέω (πλευσα-) sail [1G]
 πλέως α ὡν full of (+ gen.) [8C]
 πλῆθος, τό number, crowd; the people (3c) [4A-B]
 πλήν (+gen.) except [9G]
 πλησίον nearby, (+ gen.) near [9C]
 πλησίος ᾧ on near, close to (+ gen.) [17C]
 πλοῖον, τό vessel, ship (2b) [1A-B]
 πλούσιος ᾧ on rich, wealthy [12G]
 πλύνω wash [20B]
 πόθεν; from where? [3A, 5C-D]; ποθεν from somewhere [5C-D]
 ποῖ; where to? [1E]; ποι to somewhere [5C-D]
 ποιέομαι make [8C]
 ποιέω make, do [1E-F]
 κακά (κακῶς) ποιέω treat badly, harm [5B]
 ποιητής, ὁ poet (1d) [7B]
 ποιμήν (ποιμεν-), ὁ shepherd (3a) [17A]
 ποῖος ᾧ on; what sort of? [10E]
 πολεμέω make war [11B]
 πολεμικός ἡ ὄν of war, military, martial [18D]
 πολέμιοι, οἱ the enemy (2a) [2D]
 πολέμιος ᾧ on hostile, enemy [2D]
 πόλεμος, ὁ war (2a) [2D]
 πόλις, ἡ city, city-state (3e) [4A-B]
 πολιτεία, ἡ state, constitution (1b) [13G]
 πολίτευομαι be a citizen [13G]
 πολίτης, ὁ citizen (1d) [8A]
 πολιτικός ἡ ὄν political, to do with the πόλις [18C]
 πολίτις (πολιτιδ-), ἡ female citizen (3a) [14C]
 πολλά many things [1I]
 πολλάκις many times, often [7C]
 πολὺς πολλή πολὺ (πολλ-) much, many [3C-E]
 πολύ (adv.) much [9H]

πονηρός ᾧ ὄν wicked, wretched [9B]
 πόντος, ὁ sea (2a) [20F]
 πορεύομαι march, journey, go [3B]
 πορίζω provide, offer [18B]
 πόρνη, ἡ prostitute (1a) [14D]
 πόρρω far, afar off [6C]
 Ποσειδῶν (Ποσειδων-), ὁ Poseidon, god of sea (3a) (voc. Πόσειδον; acc. Ποσειδῶ) [5C]
 πόσις, ὁ husband, spouse (3e) [15A]
 ποταμοῖο gen. s. of ποταμός
 ποταμός, ὁ river (2a) [7H]
 ποτε once, ever (*enclitic*) [5C-D, 7B]
 πότε when? [5C-D]
 πότερον . . . ἢ whether . . . or [2C]
 πότερος ᾧ on; which (of two)? [6D]
 που somewhere, anywhere (*enclitic*) [5C-D]; [20E]
 ποῦ; where? [1F, 5C-D]
 πούς (ποδ-), ὁ foot (3a) [6A]
 πράγμα (πράγματ-), τό thing, deed, matter, affair; (pl.) troubles (3b) [4A-B]
 πρᾶγματα παρέχω cause trouble [9E]
 πράξις, ἡ fact, action (3e) [13E]
 πράττω do, perform, fare [13E]
 εὖ πράττω fare well, be prosperous [19E]
 πρέσβεις, οἱ ambassadors (3e) [4D]
 πρεσβευτής, ὁ ambassador (1d) [4D]
 πρεσβύτερος ᾧ on older, rather old [17A]
 *πρίν (+inf.) before [13B]
 πρίν ἄν (+subj.) until [17B]
 πρίν (+opt.) until [17B]
 πρό (+gen.) before, in front of [19F]
 προάγω lead on [16G]
 πρόβατον, τό sheep (2b) [17B]
 πρόγονος, ὁ forebear, ancestor (2a) [13G]
 προδίδωμι (προδο-) betray [15B]
 προδο- aor. stem of προδίδωμι [15B]
 προθυμέομαι be ready, eager [16B]
 πρόθυμος ὄν ready, eager, willing [13B]
 προίξ (προικ-), ἡ dowry (3a) [13A]
 *πρός (+acc.) to, towards [1G]
 (+ gen.) in the name/under the protection of [9H]
 (+ dat.) in addition to, near [9A-E]; [16C]; [17A]
 (adverbial) in addition [18C]
 προσαγορεύω address, speak to [10C]

προσάπτω give, attach to (+ dat.) [18B]
 προσδραμ- aor. stem of προστρέχω [8A]
 προσείπον I spoke x (acc.) to y (acc.) (προσείπον Ionic) [20B]
 προσελθ- aor. stem of προσέρχομαι [146]
 προσέρχομαι (προσελθ-) go/come towards, advance [2]
 προσέχω bring near, apply to
 προσέχω τὸν νοῦν pay attention to (+dat.) [12B]
 προσήκει it is fitting for x (dat.) to - (+ inf.) [18E]
 προσήλθον aor. of προσέρχομαι [146]
 πρόσθεν previously; before (+ gen.) [20G]
 προσιών οὐσα ὄν (προσιοντ-) part. of προσέρχομαι/πρόσειμι [123]
 προσκαλέω summon, call [17B]
 προσλέγω (προσειπ-) address [15C]
 προσπίτνω fall upon, embrace [15A]
 προστάττω (προσταξ-) order (+dat.) [18A]
 προστρέχω (προσδραμ-) run towards [8A]
 προτείνω stretch out [19F]
 προτεραῖος ᾧ on of the previous day [17C]
 πρότερον formerly, previously [12D]
 πρότερος ᾧ on first (of two); previous [12D]
 προτρέπω urge on, impel [7D]
 πρύτανις, ὁ prytanis (3e) [11A]
 πρῶτον first, at first [6C]
 πρῶτος ἡ ὄν first [6C]
 πυθ- aor. stem of πυνθάνομαι [13F]
 πύλη, ἡ gate (1a) [16A]
 πυνθάνομαι (πυθ-) learn, hear, get to know [13F]
 πῦρ (πυρ-), τό fire (3b) [9G]
 πυρά, τά fire-signal (2b) [3A]
 πυρά, ἡ funeral pyre (1b) [4B]
 πύργος, ὁ tower (2a) [17C]
 πω yet (*enclitic*) [20E]
 πωλέω sell [9E]
 πως somehow (*enclitic*) [5C, C-D]
 πῶς; how? [5C-D]
 *πῶς γὰρ οὐ; of course [1J]

P

ράδιος ᾧ on easy [6A]
 ράδιως easily [6A]

ῥᾱστος η on very easy [17D]
 ῥαψωδός, ὁ rhapsode (2a) [1A-B]; [1H]
 ῥήτωρ (ῥήτορ-), ὁ orator, politician (3a) [8B]
 ῥίπτω throw [1G]

Σ

σαφῶς clearly [1E-F]; [1H]
 σεαυτόν yourself (s.) [1E]
 σελήνη, ἡ moon (1a) [6D]
 σέο=σοῦ of you [19D]
 σεῦ=σοῦ of you
 σημαίνω (σημην-) tell, signal [19F]
 σημεῖον, τό sign, signal (2b) [7H]
 σιγάω be quiet [11A]
 σιδηρέος η on of iron, metal [19D]
 σίτος, ὁ food (2a) (pl. σῖτα, τά [2b]) [8C]
 σιωπάω be silent [2C]
 ἰσκέπτομαι examine, look carefully at [16B]
 σκεύη, τά gear, furniture [4A-B]; ship's gear (3c) [16C]
 ἰσκοπέω consider, examine [2C]
 σμικρός ἄ ὄν small, short, little [12F]
 σός σή σόν your (s.) [6D]
 σοφία, ἡ wisdom (1b) [7A]
 σοφιστής, ὁ sophist, thinker (1d) [5D]
 σοφός ἡ ὄν wise, clever [5D]
 ἰσπένδω pour a libation [3E]
 σπεύδω hurry [3A]
 σπονδαί, αἱ treaty, truce (1a) [8C]
 σπονδή, ἡ libation (1a) [3E]
 σπουδάζω be concerned; do seriously [12E]
 σπουδαῖος ἄ ὄν serious, important [12E]
 σπουδή, ἡ zeal, haste, seriousness (1a) [10C]
 σᾶς σᾶσα στάν (σταντ-) standing (aor. part. of ἵσταμαι) [232]
 στείχω go, come [15C]
 στένω groan [9E]
 στερέω deprive of [19B]
 στή = ἕστη he/she stood (aor. of ἵσταμαι) (no augment)
 στήθ' = στήτε [232]
 στήτε stand! (2nd pl. imper. aor. of ἵσταμαι) [232]
 στόμα (στοματ-), τό mouth (3b) [16F]
 στρατηγός, ὁ general (2a) [1J]
 στρατιά, ἡ army (1b) [2]
 στρωμνή, ἡ bed (1a) [18B]

σύ you (s.) [1B]
 συγγενήματι perf. of συγγίγνομαι [13H]
 συγγένεια, ἡ kinship (1b) [18D]
 συγγενής, ὁ relation (3d) [8C]
 συγγίγνομαι (συγγεν-) be with, have intercourse, dealings with (+ dat.) [12G]
 συγγνώμη, ἡ pardon, forgiveness (1a) [9J]
 συγγνώμην ἔχω forgive, pardon [9J]
 συγκόπτω beat up, strike (aor. pass. συνεκόπην) [17C]
 συγχωρέω agree with, to; yield to (+ dat.) [16F]
 συλλέγω collect, gather [16G]
 συμβουλευόμαι discuss with (+ dat.) [17E]
 συμβουλή, ἡ discussion, recommendation (1a) [18E]
 συμμαχός, ὁ ally (2a) [16C]
 συμπέμπω send with (+ dat.) [19C]
 συμπροθύμιομαι share enthusiasm of (+ dat.) [17E]
 συμφορᾶ, ἡ disaster, mishap, occurrence (1b) [16A]
 συμφορῇ = συμφορᾷ
 *σύν (+dat.) with the help of [9A-E]; together with [18C]
 συνέρχομαι (συνελθ-) come together [12F]
 συνῆλθον aor. of συνέρχομαι
 συνοικέω live with, together (+dat.) [10B]
 συντυγχάνω (συντυχ-) meet with (+dat.) [16A]
 σφεῖς they (Attic σφᾶς σφῶν σφῖσι) (Ionic σφεῖς σφέας σφέων σφῖ) [19D]
 σφι to them (dat. of σφεῖς) [19D]
 σφόδρα very much, exceedingly [17C]
 σχ- aor. stem of ἔχω/έχομαι [1A-E]
 σχεδόν near, nearly, almost [5A]
 σχολή, ἡ leisure (1a) [16B]
 ἰσώζω save, keep safe [1G]
 Σωκράτης, ὁ Socrates (3d) [6C]
 σῶμα (σωματ-), τό body, person (3b) [14A]
 σῶος ἄ ὄν safe [1G]
 σωτήρ (σωτηρ-), ὁ saviour (3a) [3A-B]
 σωτηρία, ἡ safety (1b) [1G]
 σωφροσύνη, ἡ good sense, moderation (1a) [18E]
 σώφρων (σωφρον-) sensible, temperate, modest, chaste, discreet, prudent, law-abiding, disciplined [15B]

Τ

τάλας αἶνα αν wretched, unhappy [9D]
 τᾶν my dear chap (condescending) [8C]
 τάξις, ἡ order, rank, battle-array (3e) [4A-B]
 ταχέως quickly [2D]
 τάχος, τό speed (3c) [18A]
 τε . . . καί both . . . and [1A]
 τεῖχος, τό wall (of a city) (3c) [10C]
 τεκμαίρομαι conclude, infer [16G]; assign, ordain
 τεκμήριον, τό evidence, proof (2b) [12F]
 τέκνον, τό child (2b) [15A]
 τελευτάω die, end, finish [17D]
 τέλος in the end, finally [2B]
 τευ = τινος [19D]
 τέχνη, ἡ skill, art, expertise (1a) [3C]
 τήμερον today [6D]
 τι a, something (enclitic) [2D]
 τί; what? [1D] why? [6C]
 τίθημι (θε-) put, place [6C] [12F]
 τίττω (τεκ-) bear, give birth to [15A]
 τιμάω honour [4B]; value, reckon [17B]; (+dat.) fine [12D]
 τίμη, ἡ privilege, honour (1a) [14D]
 τίμημα (τιμηματ-), τό fine (3b) [12D]
 τιμωρέομαι take revenge on [12C]
 τιμωριά, ἡ revenge, vengeance (1b) [12C]
 τις τι (τιν-) a certain, someone (enclitic) [4A-B]
 τίς τί (τίν-); who? what? which? [1B]
 τίθη, ἡ nurse (1a) [17B]
 *τοι then (inference) [10D]
 τοι = σοι [19D]
 τοί = οἱ (relative) [20E]
 *τοῖνον well then (resuming argument) [12H]
 τοιόσδε ἡδε ὅνδε of this kind [19E]
 τοι-οὔτος -αὐτή -οὔτο of this kind, of such a kind [9B]
 τοῖσι = τοῖς [19B]
 τόλμα, ἡ daring (1c) [2]
 τολμάω dare, be daring, undertake [2D]
 τοσοῦτος αὐτή οὔτο so great [12D]
 τότε then [5A]
 τούτῳ dat. of οὗτος
 ἐν τούτῳ meanwhile, during this [8A]
 τράπεζα, ἡ bank (1c) [17B]
 τραπ- aor. stem of τρέπομαι

τρέις τρία three [11C]
 τρέπομαι (τραπ-) turn (self), turn in flight [4D]
 ἰτρέπω cause to turn, put to flight
 ἰτρέφω (θρεψα-) rear, raise, feed, nourish [14D]
 ἰτρέχω (δραμ-) run [3D]
 τριηραρχέω serve as a trierarch [16C]
 τριήραρχος, ὁ trierarch (2a) [3D]
 τριήρης, ἡ trireme (3d) [11B]
 τρόπος, ὁ way, manner (2a) [12H]
 τροφή, ἡ food, nourishment (1a) [18B]
 ἰτυγχάνω (τυχ-) chance, happen (to be -ing + nom. part.); be actually -ing (+nom. part.) [4D]
 (+ gen.) hit, chance/happen on, be subject to [9I]
 ἰτύπτω strike, hit [4B]
 τυχ- aor. stem of τυγχάνω [4D]
 τύχη, ἡ chance, good/bad fortune (1a) [12A]

Υ

ὑβρίζω treat violently, disgracefully [13A]; humiliate
 ὕβρις, ἡ aggression, violence, insult, humiliation (3e) [4D]
 ὕβριστής, ὁ violent, criminal person (1d) [16A]
 ὕδωρ (ύδατ-), τό water (3b) [15A]
 υἱός, ὁ son (2a; also, except for acc. s., like m. forms of γλυκύς) [5A]
 ὕμεις you (pl.) [1D]
 ὕμετερος ἄ ὄν your (when 'you' is more than one person) [7H]
 ὑπακούω reply, answer; obey (+ dat.) [16E]
 ὑπάρχω be, be sufficient [19E]; begin (+ gen.) [12C]
 *ὑπέρ (+gen.) for, on behalf of [8C]
 ὑπηρέτης, ὁ servant, slave (1d) [4D]
 ἰυπισχνέομαι (ύποσχ-) promise (to) (+ fut. inf.) [16H]
 ὕπνος, ὁ sleep (2a) [19D]
 *ὑπό (+acc.) under, along under, up under [16A]
 (+gen.) by, at the hand of [8C]
 (+dat.) under, beneath [15A]
 ὑποδέχομαι welcome, entertain [19E]
 ὑπόλοιπος ὄν remaining [17C]
 ὕς, ὁ boar (3h) [19D]
 ὕστεραίος ἄ ὄν of the next day [17C]
 ὕστερον later, further [9J]

ὑστερος ἄ ον later, last (of two) [9J]

ὕψ' = ὑπό

ὑφαίρεομαι (ὑφελ-) steal, take for oneself by stealth [9I]

Φ

φαγ- aor. stem of ἐσθίω [9F]

φαίνομαι (φαν-) appear, seem [3B]; seem (to be) (+nom. part.) [4D]; seem to be but not *really* to be (+inf.) [13F]

ῥαίνω (φην-) reveal, declare, indict [13H]

φάμενος η on aor. part. mid. of φημί (ἐφάμην) [168]

οὐ φάμενος saying . . . not, refusing [336]

φάναι inf. of φημί [168]

φανερός ἄ ον clear, obvious [12F]

φάνη 3rd s. aor. of φαίνομαι (*no augment*)

φάσθ' you say (2nd pl. mid. of φημί) [168]

φάσκω allege, claim, assert [13G]

φάτο he spoke (3rd s. aor. mid. of φημί)

φέρε come! [9B]

ῥφέρω (ἐνεγκ-) carry [4B]; bear, endure [17D]; lead [17A]

χαλεπῶς φέρω be angry, displeased at [13F]

ῥφεύγω (φуг-) run off, flee [1C-D]; be a defendant, be on trial [9H]

φεύξομαι fut. of φεύγω

ῥφημί/ῥφην I say/I said [7F]

φής you say [5B]

φήσω fut. of φημί [168]

φήσειεν 3rd s. aor. opt. of φημί

ῥφθάνω (φθασ-) anticipate x (acc.) by/in -ing (nom. part.) [4D]

φιλέω love, kiss [5C]; be used to (+inf.) [11B]

φιλίᾱ, ἡ friendship (1b) [18E]

φίλος, ὁ friend (2a) [1G]

φίλος η on dear; one's own [1G]

φιλοσοφία, ἡ philosophy (1b) [7D]

φιλόσοφος, ὁ philosopher (2a) [8C]

φίλτατος η on most dear (sup. of φίλος) [10C]

φοβέομαι fear, be afraid of, respect [2]

φοβέομαι μή (+subj.) fear that, lest [16B]; (+opt.) [16H]

φοβερός ἄ ον terrible, frightening [18C]

φόβος, ὁ fear (2a) [4B]

φόνος, ὁ murder (2a) [17D]

φράζω utter, mention, talk [16D]

φράττηρ (φρατερ-), ὁ member of phratry (3a) [13B]

φρήν (φρεν-), ἡ heart, mind (3a) [20C]

φρονέω think, consider [20D]

φροντίζω think, worry [1G]

φροντίς (φροντιδ-), ἡ thought, care, concern (3a) [6A]

φυγή, ἡ flight (1a) [18A]

φύγον 1st s. aor. of φεύγω (*no augment*)

φυλακή, ἡ guard (1a) [18C]

φύλαξ (φυλακ-), ὁ, ἡ guard (3a) [10C]

φυλάττω guard (Ionic φυλάσσω) [7G]

φύσις, ἡ nature, character, temperament (3e) [13A]

ῥφύω bear; mid. grow; (aor. mid.) ῥφυν be naturally; (perf.) πέφυνκα be inclined by nature [13H]

φωνέω speak, utter [7H]

φωνή, ἡ voice, language, speech (1a) [7H]

φῶς (φωτ-), τό light (3b) [18C]

φῶς (φωτ-), ὁ man, mortal (3a) [20F]

Χ

χαῖρε greetings! hello! [8A] farewell!

ῥχαίρω (χαρ-) rejoice [20A]

χαλεπός ἡ ον difficult, hard [8C]

χαλεπῶς φέρω be angry, displeased at [13F]

χαλκοῦς ἡ οὖν of bronze [17A]

χαρίζομαι oblige, please; be dear to (+dat.) [19E]

χάρις (χαριτ-), ἡ reciprocal action, thanks, grace, (3a) [16B]

χάριν οἶδα be grateful to (+dat.) [16B]

χειμῶν (χειμων-), ὁ winter, storm (3a) [18B]

χεῖρ (χειρ-), ἡ hand (3a) [8A]

χείρων χεῖρον (χειρον-) worse (comp. of κακός) [8C]

χθές yesterday [17D]

χίλιοι α ι thousand [17C]

χορός, ὁ dance; chorus (2a) [20E]

ῥχράομαι use, employ (+dat.) [9E]

χρέα, τά debts (3c uncontr.) [5B]

ῥχρή it is necessary for x (acc.) to - (inf.) [9F]

χρῆμα (χρηματ-), τό thing (3b) [19B]

χρήματα, τά money (3b) [5A]

χρηματίζω do business [11B]

χρησθαι pres. inf. of χράομαι

χρήσιμος η on profitable, useful [6D]

χρηστός ἡ ον good, fine, serviceable [5B]

χρήται 3rd s. pres. of χράομαι

χρόα acc. of χρώς [20D]

χροί dat. of χρώς [20D]

χρόνος, ὁ time (2a) [8B]

χρόος gen. of χρώς [20D]

χρύσεος η on golden [20G]

χρώς (χρωτ-), ὁ flesh, skin, body (3a) [15A]

(Ionic acc. χροά; gen. χροός; dat. χροί [20D])

χωρέω go, come [3A]

χώρα, ἡ land (1a) (*Attic* χώρα, ἡ [1b]) [19C]

χωρίον, τό place; space; region [6C]; farm (2b) [16A]

χωρίς apart, separately (from) (+gen.) [16D]

Ψ

ψευδής ἐς false, lying [12D]

ψεύδομαι lie, tell lies [13F]

ψευδῶς falsely [2C]

ψηφίζομαι vote [10E]

ψήφισμα (ψηφισματ-), τό decree (3b) [12D]

ψηφος, ἡ vote, voting-pebble (2a) [9H]

ψυχή ἡ soul, life (1a) [17C]

Ω

ὦ- *augment* (if not under ὦ- look under ὀ-)

ὦ what . . . ! (+gen.) [4D]

ὦ Ο (+voc./nom.) (*addressing someone*) [1B]

ὦδε thus, as follows [18E]

ὠθέω push, shove [12A]

ὠλόμην aor. of ὀλλῶμαι

ὠμην impf. of οἶμαι

ὠμος, ὁ shoulder (2a) [20G]

ὦν οὖσα ὄν (ὄντ-) part. of εἶμι [87]

ὦν = οὖν [19C]

ῥώνεομαι (πρια-) buy [16C]

*ὦς how! [1C, 5C-D]; as [6A]; that [7B] (+acc.) towards, to the house of [12F]

(+fut. part.) in order to [13B]

(+sup.) as - as possible [16C]

(+subj./opt.)= ἵνα in order to/that [20C]

ὦς thus, so [20A]

ὥσπερ like, as [2D]

*ὥστε so that, with the result that, consequently (+inf./indic.) [16C]

List of proper names

Most names of people(s) and all names of places will be found in the running vocabularies where they occur. The names which recur several times and are not repeated in the running vocabularies are listed here for convenience of reference.

ῥΑδμητ-ος, ὁ Admetos (2a) (husband of Alkestis)

ῥΑδρηστ-ος, ὁ Adrastos (2a) ('Unable to escape'; member of the Phrygian royal family and suppliant of Croesus)

ῥΑθήν-η|ᾱ, ἡ Athene (1a/b) (goddess of craftsmanship and protectress of Odysseus)

ῥΑλκίνο-ος, ὁ Alkinoos (2a) (king of the Phaiakians and father of Nausikaa)

ῥΑμφί-θε-ος, ὁ Amphi-theos (2a) ('God on both sides'; goes to Sparta to get Dikaiopolis' private peace-treaty)

ῥΑπολλόδωρ-ος, ὁ Apollodoros (2a) (prosecutor of Neaira and Stephanos; friend of Aristarkhos)

ῥΑπόλλων (ῥΑπολλων-), ὁ Apollo (3a: but voc. usu. ῥΑπολλον; acc. ῥΑπόλλω) (god of prophecy, with oracular shrine at Delphi)

- Ἀρίσταρχ-ος, ὁ Aristarkhos (2a) (friend of Apollodoros, narrator of his legal troubles at the hands of Theophemos and Euergos)
- Ἀφροδίτη-η, ἡ Aphrodite (1a) (goddess of love; used often as synonym for sexual pleasure)
- Βδελυκλέων (Βδελυκλεων-), ὁ Bdelykleon (3a) ('Loathe-Kleon'; son of Philokleon)
- Δικαιοπόλις, ὁ Dikaiopolis (3e) ('Just citizen'; Attic farmer in search of peace)
- Διονυσόδωρ-ος, ὁ Dionysodoros (2a) (sophist, brother of Euthydemos)
- Ἐπιμηθεύς, ὁ Epimetheus (3g) ('Aftersight'; brother of Prometheus)
- Ἑρμ-ης, ὁ Hermes (1d) (Zeus' messenger)
- Εὐεργίδης, ὁ Euergides (1d) (experienced dikast)
- Εὐεργ-ος, ὁ Euergos (2a) (brother of Theophemos and his helper in seizing Aristarkhos' goods)
- Εὐθύδημ-ος, ὁ Euthydemos (2a) (sophist, brother of Dionysodoros)
- Θεογέν-ης, ὁ Theogenes (3d) (*basileus archon* and for a short time husband of Phano)
- Θεόφρημ-ος, ὁ Theophemos (2a) (enemy of Aristarkhos and responsible for the seizure of his goods)
- Ἴλις-ός, ὁ river Ilisos (2a) (see map, *Text*, p. 19)
- Κινησί-ας, ὁ Kinesias (1d) ('Sexually active'; husband of Myrrhine)
- Κλεινί-ας, ὁ Kleinias (1d) (a young friend of Socrates)
- Κλεονίκη-η, ἡ Kleonike (1a) (friend and fellow-conspirator of Lysistrata)
- Κροῖσος, ὁ Croesus (2a) (king of Lydia) (see map, *Text*, p. 157)
- Κωμί-ας, ὁ Komias (1d) (experienced dikast)
- Λάβης (Λαβητ-), ὁ Labes (3a) ('Grabber'; dog indicted on a charge of stealing cheese)
- Λυδοί, οἱ Lydians (2a) (Croesus' people) (see map, *Text*, p. 157)
- Λυσί-ας, ὁ Lysias (1d) (the famous orator, lover of Metaneira)
- Λύσιστράτη-η, ἡ Lysistrata (1a) ('Destroyer of the army'; prime-mover of the women's sex-strike)
- Μετάνειρ-α, ἡ Metaneira (1b) (a slave and prostitute in Nikarete's brothel, loved by Lysias)
- Μυρρίνη-η, ἡ Myrrhine (1a) (friend of Lysistrata and wife of Kinesias)
- Μῦσοί, οἱ Mysians (2a) (see map, *Text*, p. 157)
- Ναυσικά-α, ἡ Nausikaa (1b) (unmarried daughter of Alkinoos, king of the Phaiakians)
- Νέαιρ-α, ἡ Neaira (1b) ('wife' of Stephanos; indicted by Apollodoros for living with Stephanos as his wife and pretending that her children were citizens)
- Νικαρέτ-η, ἡ Nikarete (1a) (brothel-keeper; former owner of Neaira)
- Ξανθί-ας, ὁ Xanthias (1d) (slave of Bdelykleon)
- Ὀδυσσεύς, ὁ Odysseus (3g) (cunning Greek hero, who wandered for ten years after the Trojan War before finally returning to Ithaka, his kingdom)
- Ὅμηρ-ος, ὁ Homer (2a) (epic poet, author of the *Iliad* and the *Odyssey*)

- Πεισέταιρ-ος, ὁ Peisetairos (2a) ('Persuade-friend'; friend of Dikaiopolis; plans to leave Athens with Euelpides)
- Περικλ-ής, ὁ Pericles (3d: uncontr.) (political leader in Athens during the mid-fifth century)
- Προμηθεύς, ὁ Prometheus (3g) ('Foresight'; brother of Epimetheus)
- Πῶλ-ος, ὁ Polos (2a) (a rower on board a trireme)
- Στέφαν-ος, ὁ Stephanos (2a) ('husband' of Neaira; indicted by Apollodoros for living with a foreigner as his wife and trying to pass off her children as citizens)
- Στρεψιάδ-ης, ὁ Strepsiades (1d) ('Twist and turn'; debt-ridden farmer, father of Pheidippides)
- Στρυμόδωρ-ος, ὁ Strymodoros (2a) (inexperienced dikast)
- Σωσί-ας, ὁ Sosias (1d) (slave of Bdelykleon)
- Φαίηκ-ες, οἱ Phaiakians (3a) (Alkinoos' people)
- Φαν-ώ, ἡ Phano (acc. Φαν-ώ; gen. Φαν-οῦς; dat. Φαν-οῖ) (daughter of Neaira; married to Phrastor, then Theogenes)
- Φειδιππίδ-ης, ὁ Pheidippides (1d) ('Son of Pheidon and horse'; chariot-racing, horse-mad son of Strepsiades)
- Φιλοκλέων (Φιλοκλεων-), ὁ Philokleon (3a) ('Love-Kleon'; jury-service-loving father of Bdelykleon)
- Φράστωρ (Φραστορ-), ὁ Phrastor (3a) (for a time husband of Phano)
- Φρυνίων (Φρυνίων-), ὁ Phrynion (3a) (former lover of Neaira, from whom Stephanos rescued her)
- Χαιρεφών (Χαιρεφωντ-), ὁ Khairephon (3a) (good friend of Socrates)